

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

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The compress at Port Gibson, containing 3,000 bales of cotton, was burned recently.

Pastor Butler writes: "We had a good day Sunday. The church was very near full in the evening. Two accessions."

Secretary Rowe, in his rapid going to and fro in the earth, cheered our office with his manly presence Monday.

Pastor W. J. Derrick of Canton was in the city yesterday, and wears the appearance of hopefulness and happiness.

Bro. J. G. Sibley writes: "God blesses my labors, and the outlook in this field is far brighter than at any time since I came here to labor."

The indications are that we are verging upon a war in the form of a strike, that threatens to be very costly and damaging to commerce.

Reference was made last week in these columns to a probable visit by Captain Ratliff to Little Rock. He only expects to attend Southern Baptist Convention at Hot Springs and return home.

Prof. Hamill, of the International Sunday school work, delivered in this city on last Tuesday night a very fine address on "The Marks of a Good Sunday School." Those who missed it missed much.

Rev. E. Z. Simmons, returned missionary from China, spoke last night in the Baptist church in his own peculiar, interesting way, of our work among the "Celestials." The address was instructive and appreciated.

President Lowrey spent a few moments with us early this week. The doctor always carries with him an atmosphere of hopefulness and enthusiasm, which is a good tonic for one threatened with the blues.

Rev. J. G. Chastain's "Evangelism in Mexico" is a neat little tract of 12 pages, published by the Foreign Mission Board, Richmond, Va. It is the best presentation of the conditions and work in that country we have seen. Do not fail to read Bro. Chastain's article in last week's BAPTIST.

A bill making the possession of internal revenue license for the sale of liquor presumptive evidence of the violation of State laws against this traffic, has passed both houses of the Legislature and been approved by the Governor. It also makes the owner of a building in which the illicit sale of liquor is made equally liable with the seller.

Rev. W. E. Berry, Blue Mountain, having resigned the chairmanship of the Twentieth Century Committee appointed by our last State Convention, the Executive Committee of the Convention Board has appointed Rev. S. M. Ellis, D.D., Clinton, to fill the vacancy. A better selection could not have been made. We shall expect to hear from Bro. Ellis soon through THE BAPTIST.

The British seem to be rapidly closing in on the Boers. In almost every engagement the Boers are driven back, and they have been losing heavily in deaths, wounded and prisoners. But they doubtless will make a very determined stand, finally at Pretoria, which is their capital, and said to be almost impregnable.

The *Independent* is authority for the statement that the Sunday school forces of Philadelphia celebrated Washington's birthday by making a house-to-house visitation. The purpose was to ascertain the number of persons not attending church and Sunday school. Forty-four leading denominations engaged in this work, only the Roman Catholics declining to co-operate. It is thought that the results of this unique procedure will be utilized for considerable good.

Considerable interest is beginning to be manifested in the approaching Southern Baptist Convention at Hot Springs, Ark., in May. Hot Springs has been for years one of nature's wonders, and thousands have visited it to see the sights, besides the thousands who have gone there for the benefit of the healing waters. One great drawback to the place has been the fact that it was reached by but one road and the fare was kept at such a figure as to make it out of the reach of the ordinary mortal. All this is changed now, and there are two roads, one just completed.

The Southern Baptist Convention is always a drawing card, and all the roads have made the usual ONE FARE RATE for the round trip, which will give the public the best opportunity to visit the famous springs at less cost than will be offered again in a long time.

Policies Number 388,787-789.

Taken by a gentleman in Vicksburg ten years ago, on "Ten Prem. Life" plan, for \$10,000 00, in the MUTUAL LIFE INSURANCE COMPANY OF NEW YORK, matured on January 16, 1900. The insured paid ten premiums of \$536 00 each, or \$5,360 00 in the ten years; had he died at any time during the ten years the company would have paid \$10,000; but he lived, and under the company's "Distribution" system his dividend purchased him

\$2,494 additional insurance; so that now his life is insured for \$12,494.00. Now, it strikes us that this man made a good investment; he got \$10,000 protection for ten years, and then had purchased "property," or in other words "stock" (which produces dividends hereafter), in the largest financial institution in the world for \$12,494 00, and at a cost of only \$5,360.00.

This company, whose advertisement appears elsewhere, is the oldest active company in the United States and the largest in the world, its assets being, on January 1, 1900, \$391,844,537. It sells every desirable form of policy—of course, its "whole life" and fifteen and twenty premium life policies are at a much lower cost than the "Ten Prem. Life" illustrated above. You may have a courteous agent to call on you by addressing either Post & Bowles, Managers, New Orleans, La., or R. P. Moore, Superintendent, agents, Jackson, Miss.

The *Arkansas Baptist* announces that from June 1st it will raise its price to \$2.00 per annum. It has been running at \$1.50, but finds that it cannot meet the demands of the rapidly advancing State of Arkansas at these figures, and wisely puts its price up to a figure that will enable it to keep its just debts paid and at the same time furnish an all-round up-to-date religious newspaper.

There was a pressure brought to bear, as there is in every State by certain parties, to run the paper at a small price, with the prophecy and assurance that the list would rapidly increase. But the prophecy failed, as all such must.

No one is to be blamed for desiring a good paper at a low price. But a moment's reflection will impress any one that a first-class paper cannot be furnished at a second-class price. People who will have a paper at a second-class price will discover that sooner or later their paper must be a second-class paper. If the above is not true, the newspaper enjoys the unique distinction of reversing well-established commercial law and order. It will be a grand stride forward when the religious world learns to pay promptly and cheerfully what it costs the publisher to furnish a denominational paper that will satisfy their denominational pride and needs.

Some of our best people content themselves with a cheap paper, and in failing to support their State paper, they fail in denominational loyalty. But this is a free country, and Baptists are pre-eminently a free people. "Only use not liberty for an occasion to the flesh." Gal. 5:13.



## To the Point.

The time between this and the meeting of the Southern Baptist Convention is short. And that between this and the meeting of the State Convention is not long. The former about six weeks, the latter about four months. But very much can be accomplished in this brief time, if all will get at it and keep at it. Let our purpose be to adhere to the work laid out by the Convention Board be fixed, and let every one mean to the work "over against his own gate." The Board laid its work out for the year on an enlarged basis. It specifies the objects which all are asked to foster and help. They are missions—State, Home and Foreign—sustentation and church building. The reason that the college and ministerial education are not mentioned is that each has its own Board. But let us not forget that each has its place in our benevolence and its own peculiar needs. Let all pastors be it that no special claims outside of what the Board has planned shall come in to divert and weaken the energies of the churches. Let one united pull be made to carry out the purposes of the Board.

Dr. Rowe is applying himself with characteristic energy and wisdom to carry out the expressed wishes of the Board which he serves. It occurs to us that just at this juncture special effort should be made by our churches to create a large church building fund. Never in the history of our progressive Baptist people has the need been so great to build without delay church houses in various parts of the State, especially in South-east Mississippi and in the Delta. And the importance of special effort is emphasized by the fact that the Mississippi Baptist Convention owes on the Jackson church building an assumed debt of \$5,000 in round numbers. This debt must be paid, and what must be done can be done. We want to raise before our State Convention \$500 to be applied on this debt. Our Convention Board has asked our sisters to co-operate with us in raising this amount. What society will be the first to take up the work? Let earnest prayer be made that God will bless us in relieving our Convention of this debt.

## Give the Governor a Chance.

Did you read Bro. H. F. S. on reverence for law? If you did not, read THE BAPTIST of Feb. 1st and read it. Read it first carefully. Read it second more carefully, giving your self time to think on some of the sayings. Third, read it to your family and fourth, read it to your neighbors. You will thus get and give good out of it. Read also the editorial of the following week on the same subject.

There is a grave responsibility resting on each of us. We may not always be able to avert a mob but we can see to it that we are not the cause in whole or in part. Whatever stirs public indignation has mob seed in it.

Therefore, the looseness with which a constable handles a prisoner charged with great crime, or the severity (unnecessary) with which he handles another, charged with a lesser crime, is but seed sowing for mob violence. Likewise the magistrate in the interior country court who goes through the farce

of trial and liberates one whose hand is red with crime, or connives with tricky lawyers and seizes on every technicality to defeat justice that is on the side of the poor and ignorant, because forsooth, the poor and ignorant do not belong to his party or run with his crowd. It stirs all the dregs of ones unrenewed nature to be dragged before the court and then have to see the very institution he has upheld and honored so mock justice (through and incompetent yet passionate officer) as to blight his life work, ruin his home and permit the wicked to walk off in gleeful triumph over his crushed and bleeding heart. You and I owe it to God and good government never to vote for a passionate self-seeking man for anything. Even in religion, though he be but the moderator of an association or the chairman of a committee, yet if his appeal is to prejudice, or if he is moved on by passion, his ways tend to mobocracy—anarchy. I have the sweet consciousness of knowing that I have never voted knowingly for a drunkard, dishonest or incompetent man for office. During our late election I was led to say further: "I will never vote for a cursing Baptist. A cursing Baptist is full of passion and empty of principle."

Again the prodigal use of the prodigious power tends to mob violence. The constable has been true, the sheriff has been true, the magistrate has been true, the superior court has been true, the precious life of an officer has been hazarded in the detection and arrest, friendship for life has been broken because the truth was testified to, court expenses have been paid; then, with the thrip of his finger, so to speak, the Governor undoes the whole thing and turns loose to run riot that which has caused fathers care and mother's anguish! This leaps the blood hotter from the darker cells of our weak human hearts. It sets on fire the course of nature. But did you ever stop to think, dear readers, that these pardons are granted in response to petitions? The Governor does not know the parties but trusting the candor and intelligence of these petitioners, yields. How came these petitioners to petition? Often times it is simply because the "grandfather" or "aunt" of the condemned asked it, and it looked hard to say "no." I wish our Governor would make a rule or the legislature pass a law that no pardon could be considered where guilt is conceded, until all costs of conviction and all fines imposed are paid to the State by the petitioners, and that the amount each paid be recorded opposite his name on the petition. This would make those seeking petitions realize that they ask somewhat at the hands of their fellow citizens when they ask them to sign their petitions; it would make such as cannot measure principle, except in dollars and cents, realize that they ask something of the Governor when they ask him to set aside the decision of courts; it would show the faith of the petitioners in the reformation of the condemned usually promised; and it would show to the condemned that the petitioners were really interested in him—they would share the shame and suffering of his crime. This may arouse his gratitude and secure the reformation desired. If so, well,

But don't mislead the Governor by your petitions. The Professor in practice, when delivering his last lecture to a class in a Louisville Medical School, said: "Young gentlemen, when you receive a call and find that your patient wants to get well, why let him do it,—don't block up his way, give the poor fellow a chance." We have a Governor that wants to make a good officer—Give him a chance.

The things indicated above do not always produce violence, but at each place the low, mattering growl of our depraved human natures is heard—the accumulation of "wrath against the day of wrath."

Mob law is the absence of all law. One of the noblest citizens and Christians that I know once had the death sentence passed upon him by a mob hid away in the swamp under cover of night. One of the band released and told him of the death traps laid for him from time to time. Thus he escaped. Paul, the noblest character that has lived since the days of Christ was once under death sentence at the hands of a mob.

It is a reign of terror more terrible than a visitation of yellow fever, small pox, cholera and war combined!

Oppression long practiced drives to desperation—those excepted who believe God when he says: "He executeth righteousness and judgment for all that are oppressed." "Vengeance is mine, I will repay."

When I hear the clash of arms of nation against nation; when I hear the deeper, deadlier and nearer thunders of conflicting greed; and when I see (under a fairer name) the yet more direful calamity of ambition among would-be religious leaders, I cry Oh, God, save our people from following the demagogue in State and the false accusing, self-seeking in Religion!! Our chief executive lifts his hand against it. Thank God for Longino! But, give the Governor a chance.

Very sincerely in good hope through the redemption in Christ Jesus,

R. A. COOPER.

## Greatness of Hope.

"An anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

Hope keeps our eyes to the front and our feet speeding on. It holds our ship to the rock, while the waves are turbulent. It means: "A desire of some good, accompanied with at least a slight expectation of obtaining it, or a belief that it is obtainable." Hope is a factor in the life of all who figure in life. Deprive us of "a desire to do good," or "expectation of obtaining it," or "a belief that it is obtainable," and despair will write his name on the face of all, and the shades of oblivion will furnish our abiding place.

Hope exalts conception and heightens aspiration. In it, we have our gaze towards God. David said: "Thou art my hope." We desire God; we expect God, and believe him obtainable—God and all that heaven means. Paul spoke of the grace in which we stand, "rejoicing in hope of the glory of God." With a "desire" for "the glory of God," and an "expectation" of "the glory of God," and the "belief" that "the glory of God" is a thing obtainable, our hearts are ravished with delight, and our souls filled with rejoicings.

J. E. PHILLIPS.

## "Baptist Reformation."

BY REV. R. G. HEWLETT.

The above subject was discussed in an article published in THE BAPTIST of recent date, in which the writer deals mainly in assertions about Baptists and Baptist theology. The said article seems to be prompted by a desire to make a thrust at Southern Baptists. We Southern Baptists are able to bear a good deal, as we are used to being thrust at by our theological opponents, but we are not frightened by such blank shots as were fired in said article, such as some Baptists "are on the journey toward Rome," because they deny that Baptists are Protestants at all.

If to "deny that Baptists are Protestants at all," in the Western sense of "Protestant" puts one on the Romeward road, I, with all my Baptist associates, have always been on that road. If traveling Romeward, I ought to have made some progress in that direction in fifty years, which I have not. So I am not likely to ever get there. Webster says: "Protestant, one of the party who adhered to Luther at the Reformation in 1529." "The name was afterward extended to the followers of Calvin, and Protestants is the denomination now given to all various denominations of Christians which have sprung from the adoption of the principles of the reformation."

Baptists were never the adherents of Luther nor the followers of Calvin, neither did they spring from the adoption of the principles of the Reformation. It is a new and spurious chapter in history that consigns us to Rome, because we deny being, or having ever been Protestants, as above. I should be inclined to view the entire article above referred to as a joke, did not the writer seem to have taken so much to heart the thought that we Southern Baptists are traveling Romeward.

He says that some Baptists agree with Catholics that the promise of perpetuity made by Christ in Matt. 16:18, was to the organic or visible church. Ergo, some Baptists are traveling Romeward. Whew! What next? Is a Scripture teaching to be rejected because the Catholics believe it? If so, what becomes of the doctrines of the Trinity, the divinity of Christ, His miraculous conception, His death, burial and resurrection, etc? If we are to reject all that the Catholics believe, and because they believe it, where will we land? The gun of this article above mentioned, shoots harder behind than it does before. The Catholics deny Baptist church perpetuity; claimed that we originated in the Reformation, and are therefore Protestants.

The above article agreeing with Catholicism, thus the writer thereof, according to his own teaching, is traveling Romeward. Verily, the legs of the lame are not equal. Baptist confessions of faith that are silent on the subject of organic church perpetuity do not testify, pro or con, on this matter, unless silence be construed to mean against.

Southern Baptists will maintain all the doctrines taught in the Scriptures, regardless of what others may or may not have taught in the past, even though we be falsely charged with traveling the Romeward road. We will not be frightened from this by shadow or scare crows that some may set up, even though they be of the professedly learned,

things that may be calculated to frighten children. As there are some Baptists (?) now that do not hold to visible or organic church perpetuity, so there may have been in the past. But what does that signify? Nothing! Only that some Baptists (?) have been in error, even as some are now. We are as well prepared to judge of the teachings of Scripture and learn of the facts of history as our forefathers were. Baptists do not hold to either individual or organic infallibility since apostolic times. There are various other passages of Scripture besides Matt. 16:18, that teach organic church perpetuity.

Again, what is Baptist theology? See how much we have reformed from it. In the "Encyclopedia of English Knowledge," edited by J. Newton Brown, and published in 1844, under the word "Baptist," in speaking of the primitive church, it says:

"This new and beautiful organization, so unlike all establishments founded on national principles, they, (the Baptists) believe to be the kingdom of God, foretold by the Prophet Daniel and announced by John the Baptist as at hand—Dan. 2:44: 'And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.'"

Again, on church history, it says: "But after all we know but very little of the real church of Christ for many hundred years. We have very ample accounts of the anti-Christian church, that false pretender, in unhallowed alliance with the kings of the earth, and drunken with the blood of the saints, but the history of the uncorrupted church, which maintained the word, worship and ordinances of Christ while all the world was wandering after the beast, is enveloped in the obscurity of that retreat which God prepared for her in the wilderness. It is astonishing to perceive how far even most Protestants are from acknowledging the whole truth on this subject. So deeply has the corrupt union of church and State under which they still live, blinded their eyes that Protestant writers still persist in styling the history of the papal power, for example, the history of the Christian church. Against this the Baptists protest. They believe with the ancient Waldenses that the church of Rome is the whore of Babylon, and that only is the church of Christ, which hears the pure doctrine of Christ and observs the ordinances instituted by Him in whatever place it exists." ("Waldensian Confession of the Twelfth Century.")

Judging from the above quotations, I think the Southern Baptists are in good company; that we are traveling in the footsteps of our ancestry, and need not be troubled over the cry of Zion's disturbers about "Baptist Reformation."

Burgess, Miss.

President McKinley and Commissioner Peck have decided that the negroes shall have an educational exhibit at the Paris Exhibition. Thos. J. Callaway, leader in the interest of his race, has been given charge of the exhibits. Prominent colored schools generally will be represented, such as Hampton and Tuskegee Institutes, Fiske and Vanderbilt Universities.

## The Blue Mountain Fire and a Suggestion to Mississippi Baptists.

The more I have thought about the loss of the Blue Mountain Female College by the recent fire, the more I have been impressed that the Baptists of the State ought to esteem it a privilege to be permitted to help them rebuild. There are but few among us who do not know the great worth of B. M. F. C. as an institution for the real Christian education of our girls, and in addition to the value of the school to us, all know the sacrificing liberality of Lowrey & Berry in upholding the religious and educational interests in Mississippi. When it seemed that Mississippi College could not meet its financial demands because of the yellow fever scourge, W. T. Lowrey was asked to raise the needed money, and he did it without compensation for services, and besides Lowrey & Berry gave liberally themselves. In fact, they have responded freely to every call for help. It is useless to rehearse their deeds, or tell how highly they are esteemed among us, for all know the thrill of real satisfaction felt when W. T. Lowrey consented to become president of Mississippi College.

Now to the point. They have lost heavily, fully \$8,000. I feel that not Lowrey & Berry personally—for they, for themselves, would not accept it, but Blue Mountain College should be helped.

I have been thinking of this ever since the fire, but have felt that some other should suggest it. I have decided, however, to wait no longer, but to take the responsibility of asking are there not many who out of their fullness of hearts, really desire to help the cause of Christian education by helping to build the needed buildings for Blue Mountain College? Two of those who were educated there have volunteered to give \$100 each to help rebuild and it has been accepted as a contribution to Christian education. Are there not numbers of others who desire the privilege of contributing what they can to the same cause? Your contribution to the school just now, though ever so small, will be very helpful, and will speak both your appreciation for the proprietors and your interest in the cause of education for our girls.

I went to Blue Mountain after the fire and saw the ruins. I also saw the Christian spirit manifested by those who had suffered loss, and I said to some who talked together, "I never expected to see in this life such exemplified christianity as I saw there." Submission to God's will, confidence in His guidance and reconsecration to His service was manifest on every face. I said to my child, who boarded in the building which burned, "Our loss is a hundredfold repaid by the pure religion you see manifest under misfortune."

Now let all who want to help the cause of education by helping B. M. F. C., send in their contribution—great or small—at once. We all know that it will be wisely used for God's glory and humanity's good.

R. L. WESSON.

Sardis, Miss.



## Some Impressions.

## TO THE BAPTIST.

Now that all the "big guns" have been "fired off" in greeting, etc., of the year of our Lord, 1900, suppose we have a "field piece," regarding what the perpendicular pronoun sees and hears and thinks about as he goes about, in "paragraphs."

## Churches and Pastors.

In that section of the State traveled over by your representative within the last month or more, it has been observed that our church work for 1899, was generally, quite an advance over any recent previous year. Pastors generally are more and more consecrating—"sanctifying"—themselves to their high vocation, and more and more are our churches growing "in this grace also" of supporting their pastors and contributing to all benevolent objects fostered by us.

Also it is worthy of note, and greatly to be rejoiced at, that our preachers are more and more giving themselves to definite doctrinal and practical preaching, and leaving off to a large degree, the delivery of moral lectures—sometimes called *prizing*—as a result we are having more exemplary living and more wholesome church discipline.

But there are a few things of which I desire to speak. (Gnostically, externally), which I could wish were left by our churches and (some) pastors, happily. The first, is the "Annual call." This is not good either for the church or pastor.

The second, is the "gunning" of a half a dozen, more or less, preachers at once for the pastorate, and on precisely the same methods of a political canvass and election; and,

The third, is unconditional, compulsory, attendance of Saturday conference meetings. But let this suffice on this line just now.

Again, it is worthy of mention and of congratulation, that our churches are becoming more sensitive to the moral and binding force of a definite promise of salary to pastors; and our pastors also are more careful to meet their weekly or monthly appointments than was formerly true of some, and so there is an "evening up" of service rendered and compensation made, as there should be.

The time was within the memory of some now living—when at the pleasure of the pastor—"supply," as the pastor was then called—an appointment would be "called in" and nothing was thought of it. But not so now. Nowadays, (and rightly so), churches expect their pastors to meet or have met, their appointments, and do all necessary pastoral work, and pastors expect their churches to meet their financial obligations to them.

Thus more and more are our people coming to not only *believe in*, but also *act upon* the marching orders of their divine Lord, Matt. 28:19-20, in evangelizing the nations of the earth, and also in the illustration and enforcement of such Scriptures as I Cor. 9:21, 14:11 Cor. 13:5. And thus are we growing toward the full stature of men in the work of the Lord.

May these things be in us and abound yet more and more, till all shall joyously and fully meet their obligations to each other, their God and the nations of the earth, and so hasten the incoming of the peaceable and all glorious reign of the Son of God. Amen, and amen!

J. J. MATHIS.

The books of the Foreign Mission Board show total credits to Mississippi of \$3,495.89 from May 1899 to March 1, 1900. The Board felt constrained to ask Mississippi for \$8,000.00; this amount was our part, should we maintain good faith concerning the Louisville resolution. It is now only a few weeks until the books will close for the conventional year; and Bro. Willingham will stand before the great convention at Hot Springs and read the results. Fellow-workers, in the name of Him who saved us by His grace, who was so kind in counting us trustworthy, putting us in this great service with Himself, and whose first and greatest missionary said, that we are a sweet savor unto God, because we take part in disseminating His knowledge in Christ throughout the world; and that it is pleasing to God that His mercy is offered to all, although some reject it and are lost. This is the triumphant gospel. "But thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savor of His knowledge in every place. For we are sweet savor of Christ unto God, in them that are being saved, and in them that are perishing." (R. V.) In the name of Him to whom we have pledged in our baptism to walk in the likeness of His resurrection, to whom we have most solemnly vowed to obey in all things, let us give all our hearts and the best work of our lives in making known God's infinite mercy to all men. Let our greatest joy arise from doing that which is the greatest pleasure to our Master and Lord.

The whole world is opened before the Baptists. They are more successful in results on foreign fields than other denominations. God has blessed His Gospel through our missionaries wherever they have gone. It is enough to have our Lord's command. To have that, and prove loyal to Him is success, take it any way you like.

Do pray earnestly that the reports at Hot Springs show God and angels that we have done our duty.

E. B. MILLER, V. P.

## LITTLE FOLKS.

## DEAR READER:

Quite a while has elapsed since I last wrote for our valuable paper; it seems that along with the coming of merry spring, we should strive with new energy to make THE BAPTIST more interesting and beneficial. I feel that I am being greatly benefitted by reading it. Little "cousins," let's more of us write! I love so much to spend an afternoon in the woods gathering violets and ferns. Don't you all think 'tis nice?

Sister Ora Ida is a special student at East Mississippi Female College this session. Her specialties are piano and guitar music together with elocution shorthand and typewriting. I long so much for her to come home in June. Papa says I may go there next season.

With happy wishes I am,

Your little friend,

ELLA MAY BASS.

Bassfield, Miss., March 13, 1900.

## From the Eastward, Meridian.

We are not the original source of light, but we opine that it may not be said of us that "the light that is in us is darkness." Our Baptist pastors of Meridian and hereabouts have one of the most interesting weekly conferences it has ever been our privilege to attend. We meet at 9 a. m. every Tuesday in the pastor's study at the First church and adjourn at 11 a. m. We need not tell you that those two hours are full of all that goes to make for the preacher's recreation, education and profit. At our last meeting there were eight preachers present, and the paper that was read by Dr. Venable on "there being no more sacrifice for sin for those who sin wilfully," (Heb. 10:26) was a gem of its kind, and turned in a flood of light on that somewhat obscure passage. We hope to see it in THE BAPTIST soon.

Our church work in the city seems, from the talk of thy pastors, to be well in hand and in hopeful condition.

Then, so far as we know this is true of all of the pastors and churches in the outlying districts. On our "east side," all of our churches being supplied with acceptable pastors.

## ORDINATIONS.

Not many moons back we had two interesting ordination services. At Mt. Gilead, Bro. Robert Shamberger assisted the pastor in setting apart Bro. J. H. Chatham to the office of deacon, and at Enterprise Bro. J. R. Farish aided in the ordination of Bro. H. W. Ward to the same office. Both of these are excellent brethren and doubtless will "use the office of deacon well, and purchase to themselves a good degree."

J. A. H.

## Hold Fast.

This seems to be a prime element in the make-up of those two stirring churches at Forest and Enterprise. We had served the former twelve years and the latter eleven years and thought they would appreciate a change. But to our surprise there was no such thought amongst them, and while Forest took the matter under consideration it was only to put more emphasis upon the "call" with additional assurances of co-operation, but Enterprise even declined to let the matter come up. We told them that it was all right and if they could stand it, we would, and so we are in for another dozen years if the Lord wills. Shubuta, Pachuta and Harmony, along with the two churches above mentioned, constitute a splendid field and we are devoutly thankful to God for such good people and happy in our work. May the Lord make us equal to the task of ministering to so many of his saints.

I find THE BAPTIST wherever I go and only regret that it is not taken in every Baptist home in our State. I hope to do more for it in the future.

Yours with good will,

J. A. H.

Meridian, Miss.

## How Shall We Escape?

## TO THE BAPTIST.

It is perhaps not a very bad thing, after all, for some of our learned brethren to disagree somewhat as to the true meaning of some Scriptures. We know that it is not at all uncommon for people to follow after the opinions of men in regard to the teachings of the Scriptures rather than to read and think for themselves. And if all our learned men agreed exactly, the religious world would soon learn to take all they say for granted, and read and think for themselves less than they do now. I have been reading in Hebrews today, and since there is a disagreement among the brethren as to the meaning of the language of Paul, found in the third verse of the second chapter of that epistle, I have been forced to do a little thinking for myself. I notice that this epistle was written for the benefit of the converted Hebrews, or Christian Jews, and it seems clear to my mind that the design was to strengthen the faith of these Christian Jews, who were being much persecuted, and needed good counsel and encouragement to be firm in their profession. It is interesting to notice the use of the pronoun *we* by the apostle Paul. It was much better for him, as he knew, in admonishing his brethren to be firm in the faith, to say *we* than to have said *you*. Expressing himself that way, gave him a stronger influence with his brethren, brought him more in touch with them and doubtless impressed them with the fact that he was a man like themselves who was subjected to trials of faith like themselves and did things that he "ought not to do and neglected to do those things that he ought to do." Yes, the preacher, I have often thought, ought to say *we* and not *you*, thus causing his brethren to know that he is a sinner saved by grace like themselves.

I observe that the second and third verses of the second chapter of Hebrews seem to be inseparably connected. "For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation?" (R. V.) Now, what seems to impress me most in the Scripture quoted is the force of the word *escape*. "How shall we escape?" Escape what? Are we warranted in saying that it refers to the torments of hell? The Jews, we are told, under the Mosaic law, received a just recompense of reward for every transgression and disobedience. That is, as I take it, they were God's children and were corrected in this life for every transgression and disobedience. They were severely punished as the Old Testament teaches for their transgressions and acts of disobedience. Having reminded his Christian Hebrew brethren of this truth under the Mosaic dispensation, the apostle now asks the question how shall *we*, who have received the words spoken by his Son, escape if we neglect so great salvation, the gospel delivered by the Son of God himself, which is weightier and superior to the law of Moses.

"Being God's children now in a high sense," if possible, since we have accepted Christ, than we were under the Mosaic dispensation, how shall we now escape the cor-

recting rod of our Heavenly Father, if we are disobedient and transgress his laws by neglecting the privileges and duties belonging to so great salvation. While I do not believe in total apostasy, I do believe that one may so live in the neglect of those things pertaining to the great salvation as to doubt whether he has any faith at all or not. It seems to me that if the apostle was writing to Christian Jews, or those Jews that had been converted from Judaism to Christianity, he could not have meant that the word "escape" should be applied to the torments of hell. If he did, then the doctrine of total apostasy, it would appear, must be accepted as true.

J. R. SAMPLE.

## Idle Baptist Preachers.

## TO THE BAPTIST:

I notice in Brother King's letter of February 8, from McKinney, Texas, that in the town of Brownsville, a city of 8,000 inhabitants, there is no Baptist preacher. I also remember Brother Gambrell's letter of last year, written from Texas, to the effect that there was something like 1,700 idle Baptist preachers in Texas.

These facts remind me of the fact that there are also quite a number of idle ministers of our church in Mississippi, yet there are some thirty places in the Delta where pastors are needed to organize new churches and build them up. These facts are well known to Brethren Sprules, Burr, Rowe, Nelson, Cohron and all our workers, who will bear me out in my assertion. The question arises, Why all this territory unworked, and so many idle workmen? Another question: Why contribute to ministerial education, if we have so many idle ministers already?

These questions are being asked every day by many of our Baptist brethren, and unless it can be satisfactorily explained, there will be a large falling off of contributions towards that purpose during the next few years! I have grown up under the influence of the Baptist ministry, and am now enjoying its sweet influence; but have no patience with an indolent or fastidious ministry that would hesitate to go to the Brownsville, Texas, district, or any other one where they might be needed. I have been afraid that these fields were not occupied because the work was hard and the pay small. However, I shall be most happy to have some good brother explain the above questions, and show where the ministry is not at fault.

We are expecting to make this our banner year doing the Lord's work in the Greenville church, having made the best contribution for foreign missions so far in the history of the church. Of course, I shall expect you to throw this in the waste basket and answer my questions yourself.

Your brother in the work,  
H. N. ALEXANDER.

Greenville, Miss.

## A Deserved Compliment.

After the regular session of the Hattiesburg Sunday School, March 11th, an interesting program was carried out in the nature of a surprise to the Superintendent, Brother W. M. Copner. It was the thirteenth anniversary of his superintendency.

Bro. S. E. Travis made an appropriate speech, showing the small beginning thirteen years ago with only a handful, and pointing out that the little band had, under Bro. Copner's wise, energetic and faithful leadership, grown to a school of 200. He spoke touchingly of Bro. Copner's faithfulness and devotion to the school through difficulties and discouragements—through the trials and triumphs of thirteen years.

During the entire thirteen years he has been absent only three Sundays. Is there anywhere another record like that?

Prof. F. F. Phillips spoke in his own effective way, pledging the continued support of the teachers to the great work, and closed by presenting a beautiful Bible, the gift of the teachers, to the devoted Superintendent.

In accepting the gift Bro. Copner made an excellent speech.

We have one of the most wide-awake Sunday Schools in the State, and our Superintendent has been, under God, the moving spirit through all the years of its history. He is aided by a faithful band of teachers. The work is enthusiastically done, and we feel that much good is being accomplished by the school.

J. N. McMILLIN.

Hattiesburg, Miss.

## "College Tidings."

I have heard many good tidings from Clinton during the last twenty-five years, but none have I heard so good as in the last issue of THE BAPTIST from our beloved President, W. T. Lowrey. It will bear repeating: "The quit claim title promised by the people of Clinton at our last State Convention has been effected by the Board of Mayor and Aldermen and a bill prepared by Judge Conn and passed by both houses of the Legislature."

This is good news, sure.

So it is a fact, the college property and all the endowment (about \$50,000) have passed from the hands of the town of Clinton into the rightful ownership of the Baptists of Mississippi.

Glorious tidings! Now we can say the Baptists have a college, and have the ownership of it! I do thank the people of Clinton for doing "the noble and generous thing," and I will add, the righteous thing, in making this transfer. In behalf of the Baptists whom I may have the honor to represent, especially those of the Yazoo, Columbus and Valobusha Associations, who, with myself, agitated this question in their behalf, I thank the people of Clinton for this "noble" act. We also thank Bro. Sam Ellis and our worthy and honored President, W. T. Lowrey, for working up this "generous" act with the good people of Clinton. And, to whomsoever else thanks are due, here is our love and heart. God bless you and bless the college with long life and increasing prosperity.

M. V. N.

P. S.—Some of the brethren have expressed some fears that in after years "minor heirs" of Clinton might bring suit for their rights in this matter. Let me say to them that I consulted Judge Beckett, of our town, and he replied that "private estates have heirs; corporations do not."

M. V. N.



## Our Pulpit.

## The Argument for Infant Baptism From the Old Testament Examined.

BY JOHN T. CHRISTIAN, D. D.

Neander says: "Could it have been Paul, who first among heathen Christians introduced this alteration in the use of baptism? But this would agree most of all with the peculiar Christian characteristics of this Christian apostle. He who says of himself that Christ sent him not to baptize, but to preach the gospel; he who always kept his eye fixed on one thing, justification by faith, and so carefully avoided every thing which could give a handle or support to the notion of justification by outward things—how could he have set up infant baptism against the circumcision that continued to be practiced by the Jewish Christians? In this case, the dispute carried on with the Judaizing party, on the necessity of circumcision, would easily have given an opportunity of introducing the subject of infant baptism into the controversy, if it had really existed. The evidence arising from silence on this topic, has therefore the greater weight." (Planting and Training, p. 163).

5. Servants were circumcised, as well as children, and no faith was required of the servants. This would at once destroy the whole foundation of infant baptism.

Keil and Delitzsch say: "It (circumcision) was to be extended not only to the seed, the lineal descendants of Abraham, but to all the males in his house, even to every foreign slave not belonging to the seed of Abraham; whether born in the house or acquired (i. e. bought) with money, and to the 'son of eight days,' i. e. male child eight days old; with the threat that the uncircumcised should be exterminated from the people, because by neglecting circumcision he had broken the covenant with God." (Commentary on Pentateuch, vol. 1, 22.).

6. Faith, neither personal nor relative, was a condition of circumcision, but faith is always required before baptism.

Calvin says: "Baptism is a sign of initiation, by which we are admitted into the society of the church, in order to being incorporated into Christ, we may be numbered among the children of God." Now it has been given to us by God for these ends, which I have shown to be common to all sacraments; first, to promote our faith towards him; secondly, to testify our confession before men. We shall treat of both of these ends of its institution in order. To begin with the first; from baptism our faith derives three advantages which require to be distinctly considered. The first is, that it is proposed to us by the Lord as a symbol and token of our purification, or to express, more fully, it resembles a legal instrument properly attested, by which he assures us that all of our sins are cancelled, effaced and obliterated, so that they will never appear in his sight, or come into his remembrance, or be imputed to us. For he commands all who believe to be baptized for the remission of their sins. Therefore those who have imagined that baptism is nothing more than a mark or sign by which

we profess our religion before men, as soldiers wear the insignia of their sovereign as a mark of their profession, have not considered that which was the principle thing in baptism; which is that we ought to receive it with this promise, 'He that believeth and is baptized shall be saved.' The last advantage which our faith receives from baptism, is the certain testimony it affords us, that we are not only engrafted into the life and death of Christ, but are so united as to be partakers of all its benefits. For this reason he dedicated and sanctified baptism in his own body, that he might have it in common with us, as a most firm bond of union and society which he has condescended to form with us: so that Paul proves from it, that we are the children of God, because we have put on Christ in baptism." (Institutes, vol. 2, pp. 422-5).

Presense says: "Regarded from the apostolic point of view, baptism cannot be connected either with circumcision or with baptism administered to proselytes to Judaism. Between the Theocracy to which the admission was by birth, and the church, which is entered only by conversion. It is in direct connection with faith, that is, with the most free and the most individual action of the human soul." (Early years of Christianity, p. 396).

Knapp, Lutheran, says: "Christian baptism represents and imparts far greater spiritual benefits than circumcision." (Theology, p. 494).

7. All who were circumcised took part in the passover; but our Pedobaptist friends do not permit their children to take part in the Lord's Supper.

## Effective Preaching.

Effective preaching, like everything else effective, is not a chance product, but it is the natural consequence of positive conditions. These requisites may be classed under two heads, namely, *Natural* and *Acquired*.

I. Natural requisites to effective preaching.

These a man must bring with him into the ministry. No manner of training can put a good head on a man's shoulders, or a good heart in his bosom. Therefore it is absolutely necessary that God, who knoweth both head and heart, should select his own workmen and send them forth, and every one God selects is an effective preacher.

The Natural requirements are:

1. A capacity for clear thinking.

The effective preacher must be a logical reasoner. He must have the doctrines of Christ concatenated in his mind so that at a glance he can see the succession and sweep of the tremendous realities of Holy Scripture. Without a clear mind he cannot do that; he cannot go straight to the truth but must forever flounder around it. Without clear thinking there cannot be a correct and vivid impression, and without such an impression the expression must be blurred and indefinite.

2. A vivid imagination.

Without imagination the soul of the preacher is clogged to earth; but endowed with a vivid imagination it soars beyond the star-dust isles and milky way that span the etherial deep and gathering flowers from every

sphere binds them into poses to garland the intellectual retinue. Imagination is the artist filling in the grim outline of facts and making living pictures. It embellishes the discourse, gives life to sober truth and sets cords to vibrating in the hearts of the hearers that are destined to wake their souls to a renewed life.

3. A compassionate heart.

If the preacher would be effective he must enter into the feelings that sway the hearts of the people. "He must weep with those that weep and laugh with those that laugh." The Gospel of Christ is a gospel of sympathy and those who expect to be efficient in its proclamation must have hearts prepared by nature to respond to every touch of human woe. The greatest power for moving men is heart power. It succeeds where reason and logic fail. By its very nature it so entwines itself into the fabric of human lives that it binds them and leads them willing slaves with the cords of love and tears.

4. A magnetic personality.

What a man says does not influence us half as much as the man in the saying. The personality of the man is the all-determining consideration. It fills the very atmosphere with its presence and makes itself felt in every thing said and done. You have no option but to listen to the man with a strong magnetic personality. He storms the very strongholds of your soul and takes your powers captive. And he does it without any great intellectual effort or the stringing together of long words. What finer instrument could there be through which God could utter the music of his gospel than such a magnetic personality? Destitute of this magnetism a man had better not enter the Christian ministry. He may be an excellent man, learned and pious but without a magnetic personality he cannot preach the gospel with any deep spiritual effect.

Many other gifts help his usefulness, but these are indispensable to any high degree of efficiency.

II. Requisites that are acquired.

1. Self control.

A man to be master of others must first master himself. To be able to hold audiences the preacher must have every faculty and every muscle of the body under complete control.

The thing that should first engage his attention, after he has gotten to where he can think on his feet, is the voice. Some preachers go forth to be "heralds" who do not know how to open their mouths much less control the voice. The human voice is a wonderful thing. It can by its different modulations stir you to pity and tears or else drive you frantic with laughter. Then get it under control. Study to express yourself so that to every shade of thought you can give the proper emphasis and thus make your sermons breathe with feeling and emotion.

Get control also of the muscles. Make your hands and face assist your voice in proclaiming the message of peace. Can't you imagine how the Savior looked when he said "come unto me all ye that labor and are heavy laden." Me thinks I can see him with outstretched hands—and that face of love pleading. Every look is the look of love and every

March 22,

1900.

## Some Strictures.

TO THE BAPTIST:

Please allow one who is not a learned minister, but only a very unlearned layman, to enter a protest against such articles as the one that appeared in THE BAPTIST of March the 8th. I firmly believe that they do the cause of Christ more harm than all the infidel books that have ever been written. Take the masses of our people who have but little, and some no education, who have been taught by a saintly mother or father, or their old pastor, to love and reverence the old Bible as the inspired word of God, and then read an article from the pen of our Bro. Venable, saying that this or that passage of Scripture is spurious. Who is it that does not believe that such sayings, coming from a man of God, who is supposed to lead the people, will not cripple the faith of some one in their mother's Bible? The one she lived and died by, and she doubtless believed that Jesus appeared to Mary Magdalene, and that she went and told his disciples, just as Mark says she did; or can it be that no scholars have lived before this 19th century? I am no part of a scholar, as you have already seen, but I believe in the old Book; and I don't believe any part of it is spurious, for it tells me that all Scripture is given by inspiration. I hope the time will soon come when the editors of all our religious papers will consider all such articles spurious and consign them to the waste basket, where this little scribble will go, I guess. Yours for my mother's Bible.

J. A. GOREE.

## Help Gulfport.

Bro. Hall is calling for help. The Baptists will live to see the day they will regret it if they do not build a church there. Our Ladies Aid Society collected \$9.55, and sent with our church collection. I don't know of but one railroad town that has a Baptist church, and has not a M. E. church, that is in Louisiana. Help Gulfport.

JNO. P. CULPEPPER.

Gloster, Miss.

## Hattiesburg Baptist Sunday School March 11, 1900.

The following resolutions were offered and unanimously adopted:

Resolved 1. That in the removal of Bro. P. A. Phillips to Gulfport, Mississippi, this city has lost a model young man, one whose influence has been felt for good during the years of his sojourn amongst us.

Resolved 2. That this Sunday School has lost one of its most faithful and efficient teachers.

Resolved 3. That as a small token of our appreciation of his many noble qualities of mind and heart, our Secretary be requested to spread upon our minutes, the foregoing resolutions, and furnish a copy to Bro. P. E. Phillips, and also to THE BAPTIST with request that the same be published.

W. M. CONNER,  
Superintendent.E. N. PACK,  
Secretary.

muscle seems vocal—calling the weary to rest. Imitate him. Put your face and your hands into your sermons and the effect will be proportionally greater just as you do.

2. Study to be yourself.

To be efficient a man must put himself into his preaching. In the process of making sermons a preacher is likely to drop himself out and put something he has manufactured in. This is fatal. A sermon is a dead thing without the personality of a man in it for a soul.

To be oneself one must be purely original. We cannot be ourselves and at the same time impersonate the half-dozen different authors from whom we have borrowed.

3. Study to know something to preach.

An empty mind has only one gift—that Spurgeon calls "a hideous gift"—the gift of saying nothing at great length. Preachers to be efficient must know something—something about human nature in its relations around us and something about human life and its relation to religious truth. Then dig and delve. Go to the sources. Study exegetics. Study apologetics. Study systematic theology. Study Bible theology. Look at the doctrines in their scriptural setting. Know them as they lie on the living word, in blood relationship with men and epochs. Ransack all history sacred and secular, ecclesiastic and political, for here as nowhere else you will find God in the march of his providence illustrating his word.

4. Study to be understood.

A "dying man" preaching to "dying men" cares little for any thing but to make himself understood. Simplicity is the consummation of all art. Be simple; agonize to be clear. If you have anything to say, say it so that your congregation will understand it.

5. Throw your whole soul into your preaching.

The preacher should be so full of his theme that he cannot help uttering his convictions as with the energy and glow of fire. He should feel that he had a message to deliver and that the lives of human beings depended upon the proclamation of that message. For such to be the case the preacher's life must be enriched by a ripe Christian experience and a deep seated piety. Then he can preach what he feels and as Dr. Broadus says: "When a man whose soul is on fire with the truth which he trusts has saved him, and hopes will save others, speaks to his fellow men, face to face, eye to eye, and electric sympathies flash to and fro between him and his hearers, till they lift each other up higher and higher, into the intensest thought, and the most impassioned emotion. There is a power to move men such as no printed page can ever possess."

J. BENJAMIN LAWRENCE  
Smithdale, Miss.

## Talk it up.

BY H. M. LONG.

Talk what up? Why, your church of course. What do you mean by going around whining about your church being dead, or all split up and going to the bad, and all that sort of thing? Do you suppose that is going to do the church any good? Will it make the world or those of other churches

think any better of your church? Not a bit of it.

What would you think of a boy that is ever complaining of troubles in his father's family—airing the family quarrels and failings before others? An ungracious scamp, you would say. But are you any better in airing our Father's church family troubles before the world? Do you not know that you are belittling the cause you profess to love and dishonoring your church before men and driving them from Christ, especially from your church?

If there be many of your kind in your church I should be surprised to learn that many if any, are often added to its membership. If I were contemplating a change of location from one neighborhood to another—and a man of a certain locality proposed to sell or rent to me, and at the same time should protest that his neighborhood was a hotbed of strife, do you not suppose that I would seek a more congenial clime? Make the application, brother.

Now quit talking down your church, and begin to pray for it, and when you commence praying for it, then you will begin to talk it up. If you say you have no heart to pray for it, and can see nothing in it to talk up, then, perchance you need that one pray for you.

I once knew a pastor that persisted in talking down the men of his charge, and to listen to him, one would suppose that he had a church full of unworthy men, with a sprinkling of fairly good women. If there was ever a revival in that church, under the administration of that pastor, I have never heard of it—and from a human standpoint, the reason is not far to seek.

I repeat it, with emphasis: Quit talking down your church, brother, sister. If you will, you can find something good in it to talk up, and making the best out of that good you can, you will soon begin to see other good things to talk up.

I once heard of a woman whose husband was a leader in the church of which they were both members—who made herself quite officious in settling and unsettling pastors—particularly in unsettling them. In the nature of the case she had no little influence in the church, and as she was not satisfied very long with any one pastor, it goes without saying that changes in the pastorate of that church were quite frequent. The reputation of the church for this sort of thing became quite generally known, and became so unsavory among the preachers that eventually—the pastorate having become vacant—it was found quite difficult to get a pastor. So after numerous unavailing calls, the church succeeded in obtaining a good man, but one quite inferior in preaching ability to any of his predecessors there.

This woman, on hearing him the first time, was much disappointed, but instead of discarding him, she discovered such good pious qualities in him that she decided to pray for him, and say all the good things for him she could. This she did, and persisted in, until she finally concluded that he was the best preacher she had ever listened to.

Go thou, brother, sister, and do likewise for your pastor and church. Talk them up. Columbus, Miss.



# THE BAPTIST.

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A limited number of whole advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which, and to which the change is to be made.

In our issue of February 22 we printed a clipping from the *Hot Springs Herald*, Vicksburg. We print in this issue the "other side," as it appeared in the *Herald* of the 14th inst. We feel that it is simple justice to all concerned that, as the one side was heard through THE BAPTIST of February 22, the other should now be heard. It is hoped that these two statements will be sufficient, and that no brother will wish a discussion. We must have no wrangle over this matter. We must be about our Father's work.

The following clipping is from J. W. Perry's letter in *Herald*:

"EDITORS RECORD: I am in receipt of letters of inquiry and marked copies of publications concerning an article headed 'Baptist Conference,' published in your issue of February 8, and copied by the Vicksburg (Miss.) *Daily Herald*. While this article is, in the main, correct in its report of the action of that conference, yet without the 'other side' it is misleading and damaging in the extreme, both to Dr. Hutchinson and his friends, of whom he had many."

"That a man of Dr. Hutchinson's known pulpit ability, holding unquestionable papers of ordination to the ministry, and upon whom the degrees of A. M. and D. D. have been conferred, should be charged with inordination, and its contingent counts, shows to say the least, something besides honest Christian motive. We have never asked anything but fair play and struck no blows except in self-defense, and it is because it is through the *Record's* columns this matter has been spread, and because it is concerning this matter and your paper, inquiries have come to me that I write you. Justice to yourselves and to all concerned speaks for hearing of 'the other side.'"

"The article referred to says: 'On the fourth Sunday in November, 1899, all actions of previous so-called conferences, held after the second Sunday in September, were declared null and void.' Just so, but how were they so declared? By the votes of about one-fourth of the church membership, and about one-

## THE BAPTIST.

fourth of that number were brought in for their votes, and in no sense are regular supporters of the services of the church. The motion to declare null and void was made by a person who had never been inside the church to a "so-called conference," or meeting of any kind, during that time, and the motion was carried by the votes of the people who, with one exception, were never present to a conference or meeting of any kind between those dates.

"The five weeks' effort of the committee, as reported, showed one registered letter to have been addressed to Dr. Hutchinson at Vicksburg, Miss., and which has since been returned to Ceuro.

"The charges, counts and withdrawal of fellowship were sustained (?) upon a plane parallel with that of the null and void action. The witnessing testimony would not hold consideration in a justice court of a border county.

"Dr. Hutchinson was upon the field for nearly three months after the trouble broke out and no charge was entered against him, and he has never received a notice or citation from the church. When the trial took place Dr. Hutchinson was out of the State, and for weeks had been a member of another church upon as good and valid a letter as any church ever granted, and hence beyond the control of this church; and these people were warned that they were not only transgressing upon individual rights (two other letters having been granted at the time Dr. Hutchinson's was granted and two later); but the rights of other churches as well. The conduct of the whole matter is contrary to Baptist church polity and places the Ceuro church open to the charge of disorderly conduct. Dr. Hutchinson's friends have no need to blush or shrink in their defense of the Christian integrity and moral purity of his life and conduct."

"Behold, how sweet and how pleasant it is for brethren to dwell together in unity." The matter which the brethren are sending from week to week for the columns of THE BAPTIST is of a high class. Both the conception and the expression are good. Brethren who could easily differ on some minor points, sink these differences out of sight; and, for the good of the cause, move along harmoniously in one broad, general sweep, pushing along all lines of our work in proper proportion. When it becomes a matter of conscience and conviction it is right for brethren to differ, and to express these differences sometimes, even in a denominational paper. But it is a matter of fact and gratulation that very few disputants have sought the columns of THE BAPTIST as a medium for the expression of their thoughts. There are some doctrines and issues which ought to be discussed at times at great length; but, as a rule, when discussions are sprung, they are carried too far, and, unless wisely managed, will degenerate into personalities, repetitions and finally into great weakness. We have not set our head on not having discussions in THE BAPTIST, but we shall exercise our judgment as to what things are proper and as to the extent of the discussions.

But we set out to say in this paragraph that most of the articles which have come to this office have been written on subjects well selected and wisely treated.

Of course every editor will have to leave out some articles, and thus disappoint some writers. But those whose productions have gone to the waste basket have not soured and

retired, but good hearted and sensible, they continue writing for their paper and thus help in carrying forward the work of our common Lord. Words are too weak to express our great and lasting appreciation of the uniform kindness and courtesy which the brotherhood have extended us. They have invariably seconded every effort we have made for the betterment of the conditions of Baptist affairs in Mississippi, and have condoned with brotherly love and Christian forbearance our mistakes and short comings. There are no better people in the world than Mississippi Baptists. Let us continue at least for some time to come writing articles that will magnify our points of agreement. It strikes us that our people were never more united and hopeful.

## College Tidings.

The health of the college is at this writing perfect, except that we still have two or three cases of measles.

### OUR FINANCES.

Many of our students this session entered late on account of the quarantines last fall. If I can turn the whole income to the payment of professors' salaries, however, I can pay them in full. However, we have six hundred dollars to pay this year, on the debt which the college owes to President Webb, and our improvements and incidentals run to about \$1,400. Now, I am asking for no church collections, but if 200 friends would send in ten dollars each, or 400 five dollars each, it would put us on the square and make us happy. How about you? I am not begging, not even insisting; but it is your college as much as mine, and you and I must make a success of it. The Lord guide us.

Your brother,  
W. T. LOWREY.

Clinton, Miss., March 20, 1900.

### An Appeal for Gulfport.

#### TO THE BAPTIST.

This is to say to our good brethren and sisters who are interested in the prosperity of our Master's cause that, after a long, hard pull, we have succeeded in obtaining the most desirable location in Gulfport for our church building. I now lack \$300.00 of having money enough to begin to build. I know that the Lord has 60 men and women in Mississippi who are willing to give \$5.00 each of this money if they could only know how important it is. Will not every lover of our blessed Lord send me, at once, \$5.00 if practicable, if not, then at least some part of this \$300.00? We are suffering for a church home. How long, blessed Lord, oh how long, shall we be at our doors?

L. E. HALL.

Hattiesburg, March 16, 1900.

### Southern Baptist Convention.

This body will hold its next session with the Baptist church in Hot Springs, beginning May 11. All Mississippians will in a probability go through Memphis. The various roads east of the Mississippi run into Memphis early in the morning. The Iron Mountain road will run out of Memphis at 9 in the morning, reaching Hot Springs, without change of cars, at a convenient hour in the afternoon. Past experience with the Iron Mountain is the best guarantee of first-class service in every particular. Those who patronize this old reliable will never have occasion to regret it.

1900.

## Sunday School.

### LESSON FOR MARCH 25, 1900.

#### Review Lesson Thoughts.

BY ALEXANDER MCLAREN, D. D.

Lessons 1 and 2 are the true gospel of the infancy—a theme which has been marred by silly legends in the Apocryphal gospels. The reverent reticence of Luke contrasts with these. The birth of Jesus is the most stupendous event in history, and it is told in the simplest language, and carefully brought into connection with mundane things—the imperial decree, the journey to Bethlehem, the crowded caravanserai. Luke shows it to us, first, in its lowly external appearance,—a poor man's wife bringing forth her child amid discomfort and publicity, and then draws back the veil, and shows that heaven knew that apparently unimportant birth was to the world and the universe,—the wonder and the theme of praise to angels, the breathing of peace to a warring world, the cause of glory to God in all his creation.

Lesson 2 gives a glimpse into the perfect boyhood, as the consciousness of the divine Father dawned on it. He, too, passed through the experience of learning that each human life has to rise above human relationships, and come into direct union with the Father in heaven, doing his will, and dwelling in his house. All earthly ties have to be subordinate to that, but yet they are to be hallowed by it; and Jesus was the growing youth's pattern in subjection to his parents, as well as in recognition of the supreme claims of the heavenly Father.

The morning star heralds sunrise; John prepared Jesus' way. Lesson 3 shows us how unlike the king his precursor was, and how all his message was incomplete and preparatory. Stern laying bare the nation's sins, vehement insisting on repentance, bold crushing of hereditary claims to God's favor, solemn warning of impending judgment,—these are the truths that in all times and every heart prepare Christ's way. And to men thus prepared John's further message is ever a gospel, and they are ready to welcome him who can baptize with the fiery spirit, and even to rejoice in his burning up the chaff—their own chaff—with unquenchable fire.

The people needed preparation for Jesus; he needed preparation for his work, and his baptism and temptation gave it. In the former we have to note two things,—his identification of himself with the sinful men whom he came to cleanse, and God's attestation of him as his Son by the descending dove-like spirit and the audible voice. The former was his consecration of himself to his work, and expressed the very almost secret of that work; the latter was both communication to his humanity of the anointing Spirit, and sweet assurance to him and to John that he and his work were pleasing to God. The temptation naturally followed the consecration. Like the rest of us, he was beset, at the threshold of his career, with the crucial question of how it was to be accomplished. Is he to use his power for selfish ends of gratified sense or of public display? Is he to seek his kingdom by doubtful means, doing evil that he may

## THE BAPTIST.

reach a good end? His temptation is ours, but his was from without; ours is also from within. He conquered by faith fed on the word of God; our weapon is the same. He conquered for us, and we can only conquer through him.

The call of the first disciples teaches us that Jesus knows the hearts that seek him, and is glad to be found by them, that communion with him brings all that men seek, and knits them to him forever, that they who find him are impelled and bound to seek others, especially their nearest friends, and that he seeks and is found of them that sought him not.

Lessons 6 and 7 are a pair, in that the one shows how a learned ruler was won, and the other how an ignorant and degraded Samaritan woman was drawn. In both the same gift of God is offered, and its preciousness set forth under the two different metaphors of the free, inscrutable life-giving breath, and the springing, inward fountain of living water. The rabbi is taught his need of a new birth, and receives a glimpse into the great sacrifice which makes the Spirit's work possible; the woman is convinced of her sin, and receives the full light of the Messianic character of Jesus.

These two priceless narratives belong to the time before the Synoptic gospel's narrative of Christ's work. Lesson 8 strikes into their story. In it we have Jesus claiming, before those who had known him all his life, to be Messiah, and looking far beyond Nazareth or Israel for those to whom he was sent. He knew himself to be the world's Christ. We have also the typical attitude of rejection, the first attraction of his gracious words being neutralized by the counter-drawing of prejudice. We all feel the power of his personality, but some of us let cold breaths of critical questioning freeze the feeling into icy indifference.

Lesson 9 pairs and contrasts with this as showing his eager reception in Capernaum, though mainly as a miracle-worker. The scene in the synagogue sets forth the authority of his word both over men and demons, and reveals him as come to "destroy the works of the devil." The scene in the house shows him as moving gladly amid the humble sanctities of home, and as swift to respond to the tidings of suffering as stooping to lay hold on her whom he would heal and raise, as master of disease by a word. It sets the pattern for us if healed, of immediate service to him and his. The scene at the door shows the wide reach of his pity and power, and how all may come and none be hindered by the many others.

Lesson 10 gives the manner of Christ's healing, in that he first deals with our deepest disease, sin, and then claims to exercise the divine prerogative of pardon, not as merely declaring God's forgiveness, but as bestowing his own, which is God's, and finally makes the healed man a walking witness to the reality of his invisible bestowal of pardon.

The call of Matthew, in lesson 11, brings his gracious mission to the outcasts and sinners into bright light. He takes the taunt that he ate with publicans and sinners, and binds it on his brow as a crown of glory. He tells the critics and us that the one thing

which shuts us out from a share in his work is self-righteous complacency with ourselves. He vindicates the disciples' feasting while formalists fasted by the great truth that outward observances should follow inward states of feeling; and puts in a plea for joyous discipleship, even while he anticipates with certainty the dawn of a dark day of parting. He lays down for all time the law, especially needful for times of rapid change in thought, that the new spirit is not to be forced into the old form, and that both the old and the new will be injured if the attempt to do so is made. Let the spirit shape its own body, make its own robe, and let the old be laid aside as a vesture.—S. S. Times.

Fallowfield, Manchester, England.

### Our Sunday Schools.

A large number of our churches have no Sunday schools, and many have them only in name. There is fault somewhere, and close examination will reveal the fact that we are paying the penalty. Our young people are straying and our older people are "falling away." It is a mistake to suppose that the Sunday school is for little children only.

The object of a Sunday school is the teaching of God's word and training in the habit of attending the services of His house. Hence no one is excluded; there is room for all—those who cannot instruct, may learn. Or, like the old lady with the broom, they may "show what side they are on." Parents can at last say: "Come, let us go unto the house of the Lord and study the truths of Scripture."

Quarterlies are excellent things in their place; but not to supplant the Bible. A Sunday school without Bibles is in danger: it will be liable to take for God's ordinances the commandments of men. What we want to teach is the Word; taking for our motto the injunction to Timothy: "Preach the Word,"—for in a sense we are preachers. Further, we should be like preachers in visitation and "know each member of the flock by name."

Roman Catholicism can teach us many good lessons in work. It commences with the child and persists to the end. Its claimed unity is the outgrowth of keeping all its societies within its fold, and therefore under its control. Indocinating is its strong fort; so that it is a hard matter to instill into their minds other principles.

While work is enjoined upon Christians, no exclusive plan is laid down in the New Testament; but simply the command, "Go, and teach all nations." There is aggressiveness; the necessity of labor and giving—and evidently not without expense. In our day we use books and tracts, as well as our tongues. Mark says, "preach the gospel to every creature;" so some disciple is to blame if any destitute neighbor is neglected.

Churches without Sunday schools are ignoring a fearful responsibility and wasting vast opportunities. They are subject to slow death, while unless family religion is strong and active their young people, especially if they go to cities, will be drawn into other folds, or bury themselves in so-called society.

L. A. DUNCAN.



"The Best Goods at the Lowest Prices."

## Jones Bros. & Co.'s Mammoth Retail Stores, 208 S. State street,

New goods in every hook and corner. New goods from floor to roof. You would think there wasn't room for more, yet each day every freight and express adds something new to the already complete stock. There is no stock in Jackson to compare with ours. You'll say so yourself when you see it, and you are welcome to see it any time. It's a pleasure for our salesforce to show goods. They know they have the right goods, and they know they can sell them as cheap as other merchants in Jackson can buy theirs. Our ability to buy and sell large quantities of merchandise is recognized in the Eastern market; consequently the best things come our way.

### WINDOW SHADINGS.

Our shades are mounted on the best spring rollers and made of the best materials. We do not sell roller shades. Plain opaque cloth shades at 25c. Opaque cloth shades with fringe or dado, 40c. Opaque cloth shades with lace inserting and fringe, 75c. Oil opaque shades with lace inserting and fringe, 75c. All of the above in green, ecru, and white.

### CURTAIN POLES.

The new small, four-foot poles for muslin curtains in oak and white enamel, 25c. 5-foot oak, cherry and mahogany poles with brass fixtures, 25c. 5-foot oak and cherry poles with wood trimmings, 35c. 5-foot white enamel poles with enamel trimmings, 45c.

**COTTON BIRD EYE.** At Quality. 10-yard piece, 18 inches wide, 50c. 10-yard piece, 20 inches wide, 55c. 10-yard piece, 22 inches wide, 60c. 10-yard piece, 24 inches wide, 70c. 10-yard piece, 27 inches wide, 80c.

### THE CENTER COUNTER.

Embroideries at 5c, 10c and 15c is a favorite spot for economical buyers. Over 1,000 pieces of Embroideries and Laces, opened and placed on sale this week. 200 pieces Swiss and Cambric Edgings and insertions, worth 8c; on sale at 5c a yard. 400 pieces Swiss and Cambric Edgings, worth 15c, on sale at 10c a yard. Val. Edgings and Insertions, at a doz. yards, 7c, 10c, 12½c, 15c, 20c, 25c and 35c.

50 pieces All-Over Laces and Embroideries at special prices. Puffings, Tuckings and Plisse de Jours at 60c, 75c, 95c, \$1.15 and \$1.35 a yard. See them and you can appreciate how much cheaper we are selling these goods than other stores.

### RIBBONS.

Two Special Values from Our \$3,000 Ribbon Stock. No. 5 and 7—All silk luminous taffeta ribbons, any color, at 5c a yard. No. 9, 12 and 16—All silk luminous taffeta ribbons, any colors, at 10c a yard.

### LADIES' SHOES.

The ladies' shoes and Oxfords we sell at \$2.50 a pair are the same in style and quality you see in other stores at \$3.00 and \$3.50.

Our \$1.50 line of ladies' shoes and Oxfords are the very best we have ever had at that price. That's say a good deal when you know we have always sold for \$1.50 a shoe or an Oxford that is the equal of any \$2.00 one in the city. All last and toe widths.

Ladies' shoes and Oxfords at 50c, 75c, \$1.00 and \$1.25.

### MEN'S SHOES.

Eight styles of men's black and tan kid shoes at \$2.50. You'd think they were \$3.50.

Men's calf and colt-skin shoes, marvels of good shoemaking, at (per pair) \$2.50.

Twenty-four styles men's black calf, tan and black kid shoes—every pair fully guaranteed—at (per pair) \$1.75. Men's shoes at \$1, \$1.25 and \$1.50. Latest lasts in men's shoes at \$3.50 and \$4.50.

### WASH GOODS.

Donnybrook yard-wide Percales in desirable patterns for waists, wrappers, shirts, on sale here next week at (a yard) 10 cents.

Junco Percales, fast colors, beautiful patterns, the 10-cent quality in other stores, our price next week (a yard) 7½ cents.

Percales (a yard) 5 cents. 12½-cent Gingham, in 100 new patterns. Our price next week (a yard) 9½ cents.

15-cent printed Jaconets, in new and beautiful colors. Our price next week (a yard) 10 cents.

A SPECIAL VALUE for next week is fifty pieces of white check Dimities, worth 15 cents a yard. Our price next week (a yard) 10 cents.

New Piques, Nansooks, White Goods, India, Persian, Victoria and Linen Lawns, Organdies, etc.

### LADIES' NECKWEAR.

Be prepared to believe any statement you hear about our gorgeous stock of Ladies' Neckwear. Stocks, bows, four-in-hands, jabots and twice-around ties from 25 cents to \$2.50 each.

## The Home.

### An Acrostic.

Though I know my heart is weeping,  
Oh! my children, wait a while;  
Mamma's love is never sleeping,  
Yet I cannot come to thee.

Destiny, with voice defined,  
Answers, "Thou canst not leave here!"  
Remorseless, though my heart is crying,  
Lead on with each searching tear.

In my dreams I oft behold thee,  
Nestling sweetly in my arms;  
Gently to my breast I hold thee;  
Bending o'er thy childish charms.

Objects of my tenderest love,  
Youthful innocence is mine!  
Soon I'll see my lambkins pretty,  
Left alone in grief to pine.

Ere the autumn time is faded,  
Ere snow whitens field and glen,  
A fugitive, all worn and faded,  
Near her own shall I again.

Dearest children, cheer each other,  
Rest from sorrow that destroys;  
Only know that thy father's mother  
Yearns to see her baby boys.

—Mrs. M. A. Perry.

### City and Country.

I'd rather lay out here among the trees,  
With the singing birds and the hum of bees,  
A-knowin' that I can go as I please,  
Than to live what folks call a life of ease.

Up thar in the city,  
For I don't exactly like 'em;  
Where the comfort is for any man  
In walkin' hot bricks and usin' a fan,  
An' enjoyin' himself as he says he can,  
Up thar in the city.

It's kinder lonesome, maybe you'll say,  
A-livin' out here day after day  
In this kinder easy careless way;  
But an hour out here is better'n a day  
Up thar in the city.

As fer that, jus' look at the flowers  
around,  
A-peepin' their heads up all over the  
groun',  
An' the fruit a bendin' the trees way  
down.

You don't find such things as these in  
town.  
Or, rather, in the city.

As I said afore, such things as these,  
The flowers, the birds, an' the hum of bees,  
An' a-livin' out here among the trees,  
Where you can take your ease and do as  
as you please

Makes it better'n the city.  
Now, all the talk don't mount to snuff,  
'Bout this kinder life a-bein' rough,  
An' I'm sure it's plenty good enough,  
An' 'tween you an' me, 'tain't half as  
tough

As livin' in the city.  
—James Whitcomb Riley.

A dancer once said to Socrates,  
the famous Greek philosopher,  
"You cannot stand on one foot as  
long as I can."

"True," said the philosopher,  
"but a goose can."

The golfer—"You must acknowl-  
edge that it requires a great deal of  
skill to drive a ball a hundred  
yards—"

The Farmer—"Don't require  
half ez much skill ez it does t'  
drive a pig fifty feet."—Harper's  
Bazar.

"Mamma," said little Freddy,  
one evening, "may I go out on the  
street with the other boys and look  
at the comet?"

"No, dear," replied his mother;  
"I'm afraid you might get hurt."

"No I won't mamma," he an-  
swered; "I won't go anywhere  
near it."—Buffalo News.

"Leave the house," cried little  
Binks, making a brave bluff of  
strength to the burglar.  
"I intend to, my small friend,"  
replied the burglar, courteously.  
"I am merely after the contents.  
When I take houses I do it through  
the regular real estate channels."

—Harper's Bazar.

happy the Man Whom God Correcteth.  
There is no deeper indication of  
love than loving correction. It is  
rarely ever the case that one is  
enough interested in those for  
whom he cares nothing to correct  
them. "Whom the Lord loveth  
he chasteneth." When God sees  
there is no hope of making any-  
thing out of a man, he can let him  
go. Oh! how much we should  
reverence the chastening, submit  
to the correction, and study to an-  
swer the call, to accomplish the  
purpose which the Lord has in it  
all. It is hard to feel that pain and  
loss are blessings, and it takes  
strong faith to sing above the  
tempest:

"O, Father, from the path thou markest  
I would never, never stray,  
Whatever be thy marching orders  
I would never disobey.  
O, God, I trust and know thou leadest  
By the right way."

—Miss Alice A. Golden in Earnest  
Worker.

PILES CURED WITHOUT THE KNIFE.  
All druggists are authorized by the  
manufacturers of PAZO OINTMENT  
to refund the money where it fails to  
cure any case of Piles, no matter of  
how long standing. Cures ordinary  
cases in six days, the worst cases in  
fourteen days. One application gives  
ease and rest. Relieves itching in-  
stantly.

This is a new discovery, and is the  
only Pile remedy sold on a positive  
guarantee, no cure no pay. Price 50c.  
If your druggist don't keep it in stock  
send us 50 cents in postage stamps and  
we will forward same by mail. Manu-  
factured by Paris Medicine Co., St.  
Louis, Mo.

Storms may howl and tempest gather,  
All will work for good to me.

We believe that every storm and  
every sorrow we pass through here  
may lead us into truer life, into  
greater and deeper peace while we  
live here, and higher, eternal joy  
in the world to come. It is hard  
to value the sorrows of life as  
highly as we do the pleasures.  
Yet they are more valuable to us.  
We often times despise the one and  
covet the other. If God did not  
love us would he correct us?

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### Helping the Frontier Missionary.

By request of our President, Mrs. Vance, I send you a few extracts from the frontier missionary, Rev. P. R. Bozeman, Oklahoma, to whom we sent a box some weeks ago. His letter of thanks is really pathetic and his joy at getting a new suit of clothes seems like unto hat of a little boy's over his first trousers. He says: "This brings me to realize something that is better felt than told. When I realize that good brethren and sisters in the East are so much in love with the Lord's cause that they never sw and hardly heard of and to such an amount, you don't know how humble it makes me feel and how unworthy I am to receive so much from good brethren and sisters who only ask love in return and faithful work for our ble-sed Lord. Oh! my dear sister, let me say I am so thankful." And again he says, "If it had not been for the help from the good, loving sisters in the East I could not have occupied the field as I have. They have not supplied all of our needs but the most of them."

"I have been on the Cheyenne three years and at work two and a half years. Have organized three churches; received by letter and baptism 71 members; preached 288 sermons. I am pastor of three churches, two of them 50 and 60 miles from home. May God bless you all, and if we do not meet here may we meet in heaven."

The reading of Rev. Bozeman's long and grateful letter at our last meeting filled all our hearts with gratitude that we had been the means used to relieve him and his large family from anxiety over their temporal well-being, even for a brief space of time.

How pleasant it is to know that one's efforts have met with appreciation and favor, and have been successful in the object hoped for! On the other hand how strong it makes a Christian when he has done his best, with love and enthusiasm, receives naught but the plaudits of a good conscience and the "well done" of him that "taketh note!" The heart is the life! The Spirit is the soul! Let me keep a conscience void of offense toward God and toward man! Let me be actuated by the purest motives, and "naught can harm his father's child," or deter him in his work.

LENA M. HOBBS.  
Brookhaven, March 1, 1900.

PILES CURED WITHOUT THE KNIFE.  
All druggists are authorized by the  
manufacturers of PAZO OINTMENT  
to refund the money where it fails to  
cure any case of Piles, no matter of  
how long standing. Cures ordinary  
cases in six days, the worst cases in  
fourteen days. One application gives  
ease and rest. Relieves itching in-  
stantly.

This is a new discovery, and is the  
only Pile remedy sold on a positive  
guarantee, no cure no pay. Price 50c.  
If your druggist don't keep it in stock  
send us 50 cents in postage stamps and  
we will forward same by mail. Manu-  
factured by Paris Medicine Co., St.  
Louis, Mo.

Storms may howl and tempest gather,  
All will work for good to me.

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All will work for good to me.

### Strange New Shrub that Cures Kidney and Bladder Diseases, Rheumatism, etc.—Free.

We have previously described the new botanic discovery, Alkavis, which proves a specific cure for diseases caused by Uric acid in the blood, or disorder of the Kidneys or urinary organs. It is now stated that Alkavis is a product of the well-known Kava Kava Shrub, and is a specific cure for these diseases just as quinine is for malaria. Hon. R. C. Wood, of Lowell, Ind., writes that in four weeks Alkavis cured him of Rheumatism and Kidney and bladder disease of ten years standing, and Rev. Thomas M. Owen, of West Pawlet, Vt., gives similar testimony. Many ladies also testify to its wonderful curative powers in disorders peculiar to womanhood. The only importers of Alkavis so far are the Church Kidney Cure Co., of No. 400 Fourth Avenue, New York, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of THE BAPTIST who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, difficult or too frequent passing water, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all sufferers to send their names and address to the company and receive the Alkavis free. It is sent to you entirely free to prove its wonderful curative power.

Louisiana Industrial Exposition, New Orleans, Louisiana.

The Louisiana Industrial Exposition for 1900 will be held in New Orleans, opening on the 14th day of April and running to the 6th day of May.

The large number of exhibitors who have already secured place and the special features which are promised by the Management, including the Horse Show, Flower Show and various other attractions give promise that the exposition of this year will eclipse any previous efforts and give assurance that visitors to New Orleans during that period will find in this exhibition many exhibits which will be instructive as well as beautiful.

The Queen & Crescent Route will have on sale round trip excursion tickets April 13, 14, 19, 26 and May 3, limited to continuous passage in each direction, with a final limit of five days for return passage. It is probable that additional dates of sale for the special features, such as the Horse Show, Flower Show, etc., will be announced later.

May 3.

## The Pamphlet, "AGENCY OF The Spirit,"

Lately published by the Mississippi Baptist Publishing Company, can be obtained from

J. W. JOURDAN,

Iuka,

Or R. M. PERRY,  
Highland, Miss.

Price, . . . . . 25 Cents.

## Your Home Is Not Complete



Unless you have a PIANO or an ORGAN in it. Either will help to make it attractive to your children and make them enjoy their evenings at home.

We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all.

We handle the Knabe, Kimball, Stieff, Haines, Blasins, Regent, Albright, United Makers, Hinz and Whitney Pianos; Kimball and Ann Arbor Ried Organs and Kimball Pipe Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt and special attention.

## PATTON & WHITE,

318 E. Capitol St.

JACKSON, MISS.

• No 7. \$50.00 • No 5. \$40.00

**BLICKENSDECKER**

SOLD AND GUARANTEED BY  
**K. M. TURNER**  
GEN'L SOUTHERN AGENT.  
18 WALL ST.  
ATLANTA, GA.

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When Traveling  
Make No Mistake,  
But see that your ticket  
reads via

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NEW ORLEANS & NORTH EASTERN R.  
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SOLID VESTIBULED TRAINS.  
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nearest Queen & Crescent Ticket Agent,  
or address  
R. J. ANDERSON, A. G. P. A.,  
New Orleans, La.  
GEO. H. SMITH, G. P. A., New Orleans,  
Feb 9-11

### Dr. H. H. Harrison

Practitioner in the city of Jackson.  
Office and Consulting Rooms over  
Harrington's Drug store, 338  
West Capitol Street, near  
the Edwards and the Law-  
rence Hotels.

### A TEXAS WONDER.

HALL'S GREAT DISCOVERY.  
One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL,  
Sole Manufacturer, P. O. box 629, St. Louis, Mo.  
For sale by all druggists.

READ THIS.  
Vicksburg, Miss., Jan. 8, 1900.

I have used Hall's Great Discovery for bladder and kidney trouble, and would not take a thousand dollars for the benefit received from using one bottle. I feel that I am permanently cured. I make this statement from a sense of duty that I owe to those likewise afflicted and trust that they will take advantage of the information and realize the truth of my assertion.

G. H. FOSTER.

**BELLS**  
Best Alloy Church & School Bells, all Sizes,  
Manufactured by J. G. & S. B. BELL, Chicago, Ill.



## Ministers and Churches.

SHERMAN. — We had pleasant days at Sherman on last Saturday and Lord's day (the 11th inst.). Our collection for foreign missions on the Lord's day amounted to \$1.70, being nearly 80 per cent. more than last year's contribution. We greatly missed Brethren J. L. Wade, H. Pitts and S. E. McCarth, who were kept away on account of sickness. These brethren are among our best members, and we greatly miss them when they are absent.

Prof. D. C. Langston, Representative from Pontotoc county, was with us on the Lord's day. He reports a pleasant time while at Jackson. Bro. Langston is one of Sherman's best men and a staunch Baptist, and therefore a great help in the church.

Bro. E. L. Simmons, of China, was with us on Blue Springs last night (12th inst.), and gave us a soul-stirring talk on his work in China.

Paternally,

A. J. BRASLEY.

[Bro. Langston was a great help in our service here during his stay in the city. — Ed.]

GOOD DAY AT BROOKVILLE. — Last Sunday at 11 a. m. we took a collection for the Jackson church — \$15.00. After service the brethren in conference resolved to remodel the house of worship. One thousand dollars was thought to be in sight. At 3 o'clock we organized a Sunbeam Society, and at 4 o'clock we organized a B. Y. P. U. Society.

M. V. N.

West Point.

HATTIESBURG. — Last Sunday at evening service two were received, one by letter and one by experience, for baptism. This makes twenty-three additions since the new pastor came. We are to begin our meeting the second Sunday in April, the pastor to do the preaching.

M.

When you are an anvil, hot you still; When you are a hammer, strike your till.

— Italian Proverb.

"Running a religious business does not help a man to be religious."

M. Frost.

Dr. M. A. Simmons' Live Medicine has since 1840 steadily risen in public favor, and the demand for it far exceeds that of any other Live Medicine.

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Traveling Passenger Agent.

Jackson, Tennessee.

If troubled with Dizziness, Furred Tongue, Bitter Taste in Mouth, Bloated Feeling after eating, Constipation or Sick Headache, use Dr. M. A. Simmons' Liver Medicine.

Gulf Coast Association.

This body will meet in Biloxi, on Thursday, May the 3rd, at 11 a. m.

If you feel Dull, Languid, Broken-Down, Debilitated, have Weak Stomach or Indigestion, use Dr. M. A. Simmons' Liver Medicine.

The Pill that Don't GRIPE. 50 Pills 25c. Ask for Grove's Painless Liver Pills.

The only house in all of the leading agents. Agents because there is the cheaper they sell at a good price.

STEINWAY KIMBLE PIANOS CUTARR CHICKERING. We can sell you the same direct at prices save agents.

Use McWhorter's Medicated Soap for Skin and Scalp. — 10c. per cake. — 3 for 25c. McWhorter Specialty Co., 72 State St., Chicago.

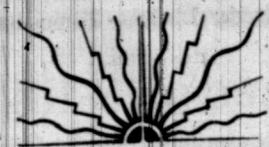
— Italian Proverb.

M. Frost.

ASTHMA

FREE. If you suffer from any form of Asthma we want to send you free by mail, prepaid, a bottle of the famous Kola Plant Compound. It is Nature's Safe Breathe Cure for the disease, and we guarantee that it will forever stop all your suffering. We are sending out 100,000 bottles free by mail to sufferers, to prove the wonderful power of this New Discovery, and we will be pleased to send one to you. Send your name and address on postal card. Address, The KOLA IMPORTING CO., 201 1154 Broadway, New York.

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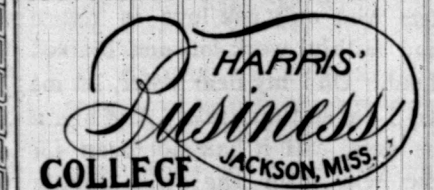
Agent

JACKSON, MISS.



## Christianity in Colleges.

Much has been said of late concerning the alleged decline of christianity in the rural districts and in the cities, and various opinions prevail both as to the reality of the decline and as to its remedy if existent. An important factor in the religious life of the colleges, from which probably over fifty per cent. of our leaders in public life and the professions are sent out. The Hartford Theological Seminary has recently attempted to throw light upon this subject, and after extensive correspondence with a large number of institutions of learning, it announces that religion is gaining instead of losing ground in our great schools. — *Literary Digest*.



Will Refund All Your Tuition, Under their guarantee plan, if they fail to secure you a position. They Pay Your Car Fare. Beautiful catalogue on application.

## No! Teachers.

HILLMAN COLLEGE, Clinton, Miss., will run a Teachers' Training Department for Young Ladies for one, two or three months, in March, April and May. Write for particulars at once.



AND ORGANS HAVE BEEN RECOGNIZED AS THE MOST POPULAR INSTRUMENTS IN THE WHOLE SOUTHWEST FOR NEARLY THIRTY YEARS.

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Weight Length Price 2 ounces 20 inches \$0.15 2 ounces 22 inches \$0.15 2 ounces 24 inches \$0.15 2 ounces 26 inches \$0.15 2 ounces 28 inches \$0.15 2 ounces 30 inches \$0.15 2 ounces 32 inches \$0.15 2 ounces 34 inches \$0.15 2 ounces 36 inches \$0.15 2 ounces 38 inches \$0.15 2 ounces 40 inches \$0.15 2 ounces 42 inches \$0.15 2 ounces 44 inches \$0.15 2 ounces 46 inches \$0.15 2 ounces 48 inches \$0.15 2 ounces 50 inches \$0.15 2 ounces 52 inches \$0.15 2 ounces 54 inches \$0.15 2 ounces 56 inches \$0.15 2 ounces 58 inches \$0.15 2 ounces 60 inches \$0.15 2 ounces 62 inches \$0.15 2 ounces 64 inches \$0.15 2 ounces 66 inches \$0.15 2 ounces 68 inches \$0.15 2 ounces 70 inches \$0.15 2 ounces 72 inches \$0.15 2 ounces 74 inches \$0.15 2 ounces 76 inches \$0.15 2 ounces 78 inches \$0.15 2 ounces 80 inches \$0.15 2 ounces 82 inches \$0.15 2 ounces 84 inches \$0.15 2 ounces 86 inches \$0.15 2 ounces 88 inches \$0.15 2 ounces 90 inches \$0.15 2 ounces 92 inches \$0.15 2 ounces 94 inches \$0.15 2 ounces 96 inches \$0.15 2 ounces 98 inches \$0.15 2 ounces 100 inches \$0.15

The stick switch has long stem, the others are short stem. Send sample lock of hair cut near the roots. An immense stock enables us to match perfectly any hair. All orders filled at day received. Money refunded if unsatisfactory. Illustrated catalogue free. Everything in hair goods.

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BUCKEYE BELL FOUNDRY

THE B. W. YARDEN CO., Cincinnati, O. Bells made of Pure Copper, Brass, Iron, Steel, and all other metals. Also all kinds of castings. Write for catalogue.

## Deaths.

George T. Birdsong.

At his home, March 11, occurred the funeral services of Bro. George T. Birdsong. Bro. Birdsong was born in Greenville county, Virginia, August 16, 1842; died in Panola county, Mississippi, March 10, 1900.

He professed faith in Christ in 1869, and became a member of the Baptist church at Water Valley, Miss. He served as deacon of Liberty Hill church for fourteen years. Moving to Panola county, he became a member of Spring Port church, and afterwards a member of Good Hope church, where his membership was at death. Our sympathies are extended unto the sorrowing ones.

R. L. BUNYARD.

Hernando, Miss.

Sister J. M. Kern.

The family and entire community are grieved over the death of Sister J. M. Kern. But our loss is her eternal gain. She was a devoted wife, a gentle mother, a true friend and a consecrated Christian. She was a consistent member of the Baptist church, and the church feels and will feel the power of her influence.

For some months before her death she endured, with Christian fortitude, intense suffering. To her pastor she said: "If it is my part to suffer for Jesus, I am perfectly willing to do so."

She died at her home in Natchez, and was laid to rest in the family burial ground at Raymond. Our sympathies are extended to the father and two daughters.

G. B. BUTLER, Pastor.

Mrs. Mary Jane Biggs.

Was born November 22, 1823, and died February 11, 1900. She was married to William Biggs, February 22, 1845. She was the mother of eleven children, nine of whom survive her; forty-five grand children and one great grand child.

She was converted and joined the Fellowship Baptist Church in Jasper county, in 1849, and lived a consistent member of churches in the same denomination till death.

She was a devoted wife and mother, a good neighbor and faithful Christian. She will be missed by a large circle of friends, especially the orphans, to whom she was devoted.

W. A. McCOMB.

Harris H. Howell.

The Messenger of death has again visited our transitory place of abode and carried another precious jewel to the land of pure delight. Harris H. Howell was born October 21, 1878, departed this life February 26, 1900. He was sick for a long time, and suffered a great deal, but bore all his suffering with a true Christian spirit. He was never known to murmur or complain at his lot, and while he loved life and was real anxious to get well, he was resigned to the will of God and was ready to go at his bidding. He said, more than a year before he crossed the river: "The way is so open, and I do not fear death." Harris was never at any time pessimistic, but always looked on the bright side of everything. He was conscious to the very last,

and knew he was dying. So thoughful was he, that while bidding his dear mother a last earthly fare-well, and sending his brothers and sisters a parting message, he did not forget to express his gratitude for the many deeds of kindness shown him by a host of loyal friends during his illness.

Harris was my room mate for a part of the session he attended at Mississippi College. I never met a nearer perfect gentleman nor a boy of nobler character. I found it easy to love him then, and his memory is still sweet to me.

He was devoted to his family and was ever ready to do anything in his power to add to their comfort and pleasure. It looks hard to have to give up our loved ones so young, but God knoweth the best, and will do for us and with us, that which will most glorify His name.

He who wingeth the angels, feedeth the sparrows, and letteth not one hair of our head fall prematurely to the

## ENCYCLOPEDIA BRITANNICA

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The Times

LONDON. One of the oldest and most conservative of the world's newspapers, selecting the Best Encyclopedia to distribute to its readers, tells them the Encyclopedia Britannica (a reprint) in cloth binding for 17 Guineas (\$68.70). Their edition is the Ninth—twenty-five volumes. Our edition includes these twenty-five volumes, bound in honest buckram, and in addition we include, *Evolution of New American Supplement*, up to date of October, 1899, and one Guide to Systematic Reading. We present each purchaser with a handsome Oak Book Case and a Mammoth Webster's Encyclopedic Dictionary, worth \$5.00. The Times cuts the price in half. Write us for almost QUARTER PRICE offer.

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He was devoted to his family and was ever ready to do anything in his power to add to their comfort and pleasure. It looks hard to have to give up our loved ones so young, but God knoweth the best, and will do for us and with us, that which will most glorify His name.

He who wingeth the angels, feedeth the sparrows, and letteth not one hair of our head fall prematurely to the

ground, will surely care for and lead us when we are called on to pass through these great troubles. We commend the bereaved loved ones to Him who is "more willing to give good gifts unto those who ask Him than earthly parents are to give good gifts unto their children." Jesus doth sympathize with us in all of our troubles, and our Saviour himself while in this world, was "a man of sorrow and acquainted with grief." May this be their comfort. For "Why should we weep when

The weary ones rest,  
In the bosom of Jesus supreme  
Death is no more than a dream."

Yours in sorrow,  
J. PRESTON HARRINGTON.  
Clinton, Miss., March 10, 1900.

OLYMER B. CHURCH

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

## Married.

March 15, 5:30 p. m., at the residence of Mrs. Angie Pogue, on Broadway street, Mr. B. H. Knox and Miss Angie T. Bradley, by Rev. G. B. Butler.

Mr. Knox is a young man of sterling worth, steady, energetic and progressive, possessing all the elements of true womanhood. May the richest benedictions of heavenly grace attend them.

G. B. BUTLER.

Natchez, Miss.

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## Woman's Work

Sung and Sunshine.

BY ST. CLAIR LAWRENCE.

Bottle the sunshine without waste,  
And safely hide it away,  
To gild the windows as they pass,  
Upon some stormy day,  
For clouds will come and shadows fall,  
And earth and sky grow sad,  
Till sunshine hid behind the wall—  
Makes life's lone pathway glad.

Waste not the sunshine. Still preserve  
A glad and smiling face,  
The path of duty never swerve,  
With cheer, pursue apace,  
There's sorrow plenty here and there,  
Even strife and bitter pain,  
Rid mind and heart of needless care,  
And sing a glad refrain.  
Blue Mountain, Miss.

## IMPORTANT.

TO THE BAPTIST WOMAN'S SOCIETIES.

We are rapidly approaching the close of another year's work. Your Secretary must send in her report to W. M. R. Woods by April 15th. It is necessary for her to have the reports from all our societies by April 20th at the latest. I hope there will be no delay. I write this to call attention to and emphasize the importance of promptness on the part of societies in submitting their reports. It is important that every society in the State report. The society owes this to itself and above all to our State work since our zeal, interest and efficiency as seen by others, are measured by the showing we make in contrast with other States in the work of the master. The Secretary's report is the source from which others make up their judgment of what we are doing. Besides, we are able to see the results of our efforts only as they are embodied in each report. Giving a it does, the aggregate of all we do, in our labors of love for the salvation of the world. I am indulging the hope that the reports of this last quarter will show a gratifying growth in interest and enlarged increase in contributions to the Home and Foreign Mission work. I could wish we may have more than reached the 25 per cent. increase in the amount of our contributions in last year. Our Board have planned their work upon the 25 per cent. basis. Only a few days remain for effort from the appearance of this article to the sending of the reports. Let our women make these days the most active and self-sacrificing of all the year. Great things can be accomplished in a week or two if all will come up to the help of the Lord. We

can no longer plead "hard times" as an excuse for a failure to give liberally to our Master. He has opened His hands and blessed us with unusual prosperity. Our people are rejoicing in the blessings of plenty and to spare. Shall we not recognize the hand that bestows the blessing, by pouring into His treasury generous offerings to extend His kingdom and build up the waste places of the earth. With increased prosperity He has enlarged our opportunities in opening up large fields for us in which to work. These new and large fields are now white unto the harvest. No four months awaiting for the harvest to ripen is required. The fields are all white now. She, as well as "he, that soweth, and he that reapeth may rejoice together." The white, ripe, harvest field which our Lord was looking upon when he spoke these words, were the population of a village whose interest and inquiry had been inspired by a woman. One woman, poor and inexperienced and ignorant, one woman in one day, shall we say? No; but in a few hours! She wrought much! How much may we do in the few remaining days? But with the white harvest of immortal souls to be reaped, there stands the promise of blessings to the reapers.

God our Father rewards His laborers with rich measures of His Spirit, and cheers their hearts with the tokens of His love. Our efforts bring us into a closer walk with God, into a sweeter communion with Him and multiplies our strength for more work and greater blessing for the future. Let us rejoice that these few days remain to our work, and let us make them brighter by making them the busiest of all the year. I shall expect prompt, and, what is better, reports full of good things for Christ.

MRS. W. M. R. WOODS,  
Sec'y of Central Committee,  
Meridian, Miss.

## All for Women.

The number of women studying medicine in London has increased nearly 20 per cent. in three years. The Sindingham Club is the first woman's club in London to provide a billiard room, where its members may receive instruction in that game.

John D. Rockefeller says that his private secretary, Miss Harris, is one of the most valuable employees in his service for sagacity and good judgment.

The woman's branch of the Church of England Temperance society will provide a reformatory

## Square Quaker Bath Cabinet

FOLDING,  
HOT AIR  
AND VAPOR

OUR NEW 1902 STYLE. ONLY LAWFUL CABINET MADE.

Every Man, Woman and Child Should Use It Weekly. Prolongs Life. Saves Medicine and Doctor Bills. Nature's Health Preserver. Absolute Home Necessity.



Folds Flat in One Inch Space.

Cures rheumatism, neuralgia, quinsy, bronchitis, indigestion, catarrh, malaria, headache, female complaints, eczema, dropsy, all blood, skin, nerve and kidney troubles. Over 1,000,000 users and 27,000 physicians endorse it. Anyone can operate it. Especially for family use. No attendant. No danger. Not only a preventive, but a positive cure of disease.

## A HOT SPRINGS AT HOME.

Description—It's not a cheap, flimsy affair, but a genuine article, handsomely made. Lasts twenty years. Has real swinging door, heavy steel frame, top curtains, rubber lined, latest improvements. Weighs ten pounds. Easily carried. Guaranteed to be the best of all Cabinets on the market, or your money refunded. The price is wonderfully low. Promptly sent to any address by express upon receipt of \$5, complete with heater, directions and formula. Head and face steamer, \$1 extra. We're the largest manufacturers of Bath Cabinets in the world.

Order to-day—You won't be disappointed. We're responsible. Capital \$100,000. Refund your paper after thirty days' use, if not as represented. Remit by P.O. or express money order, draft, certified check or registered letter. Write us for our valuable "Book on Baths," testimonials, FREE!

Agents Wanted. Men and Women. \$30 to \$50 Weekly. Write Us.  
THE WORLD MFG. CO., 1822 World Bldg, Cincinnati, O.

available for all England for women inebriates, to cost \$50,000.

A woman inventor of Bradford, England, has designed an apparatus to remove wool from skins, employing an electric fleshing knife, which injures neither the wool nor the pelt.

Convent Garden, London, has a contingent of over a hundred old women who keep order, catching at horses' heads, ordering drivers to stop or move on, and clearing lines of traffic. They receive small salaries from the market proprietors.

An association of women in Oregon has been formed to work against the woman's suffrage amendment which is to be voted on in that state next June. These women say woman's suffrage has proved itself a failure in school elections.

An old woman arrested for street begging in Marquette, Mich., had

in her dirty, ragged clothing \$3 445 in bills and 11 \$100 United States four percent. bonds. She was sent to the asylum, the authorities urging that a woman who thus made a savings bank of her clothes must be insane.

A New York woman who applied for shelter at a city lodging house had few articles of clothing and no under clothing. She had wrapped her limbs and chest with newspapers. In some places the newspapers were fully two inches thick. She said that they kept her much warmer than ordinary clothing would. She was over 60 years old.

A good conscience, faith in one's future, love for God and man make up true riches. He who has these is rich beyond compare. He who has them not, though he gave "the wealth of Ormus or of Ind," is a miserable wretch whose end will be no better than that which goes into the refuse pile.

## Temperance.

An ancient legend relates to Hilarion, the hermit, that once when vegetables were presented to the monastery as the first fruits of a garden, he detected the avarice of the donor in them by their smell. What if all collectors of church funds had their noses endowed with this marvelous gift? Might not some of the money they gather be a "stench in their nostrils?"

## Truths Worth Knowing and Remembering.

1. Intoxicating liquors are a human manufacture.
2. There is no agreement between the wants of the human system and acohol.
3. Alcohol is a narcotic, acrid poison.
4. Alcohol enfeebles functions and diminishes strength.
5. Alcohol increases susceptibility to decrease and retard cure.
6. Alcohol neither creates nor sustains warmth in the human body.
7. Alcohol checks the growth and developments of muscle.
8. The pleasurable sensations which alcohol may engender are transient, defusive and pernicious.
9. True, vigorous health is neither attained nor retained by the use of intoxicating liquors.
10. Alcohol narcotizes and deranges the organs of sense.
11. Alcohol has a strong affinity for the liver and the brain.
12. Alcohol weakens the will and shortens life.
13. Alcohol, by its action on the brain, prompts to deeds of folly, vice, cruelty and crime.
14. The greater part of the pauperism, insanity, suicide, murder and premature death is occasioned by the habitual consumption of intoxicating liquors.
15. At least two-thirds of the rates (poor police) are caused by the drinking habits of the people.
16. If only one-fourth of the money annually squandered in drink were expended in articles of necessity, usefulness and comfort, a marvelous impetus would be given to trade and business.—Nat. Temp. Almanac 1899.

## Railroad Employees.

The good effects of total abstinence on railroad men are so noticeable as to excite favorable comment from papers not usually friendly to the temperance cause. P. M. Arthur, chief of the Brotherhood of Locomotive Engineers, is in a position to know the great benefits of total abstinence from the engineers.

He says that in twenty-two years the percentage of railroad men discharged for intemperance has fallen from 20 per cent to 1 per cent, and that where one man owned a home twenty-five years ago, there are now ten. A tree is known by its fruits.

## Some Figures Worth Committing to Memory.

DURING 1899.

Our pork brought \$93,341,487.  
Our wheat crop was \$310,602,539.  
Our corn crop was \$491,066,967.  
Entire capital of all U. S. National Banks, \$644,073,395.  
Our drink bill, \$1,196,872,442.  
Our drink bill was more than wheat, corn and pork, and almost double the entire capital of all the National Banks.  
Convicts in Maine, 257 per 1,000 population.  
Convicts in California, 1,698 per 1,000,000 population.

Annual Meeting Southern Baptist Convention, Hot Springs, Ark., May 10 to 17, 1900.

For the above occasion the Iron Mountain Route will sell round trip tickets at ONE FARE for the round trip. Tickets on sale May 7th to 11th inclusive, final return 15 days from date of sale. Tickets can be extended until June 10th by depositing same with ticket agent at Hot Springs prior to May 17th.

For rates and other information, address,

ELLIS FARNSWORTH,  
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March 15-17

## GREAT DEMAND FOR BELLS.

The Output of 1900 will be Greater than Ever Before.

Churches, schools, public buildings and farm houses have made such extraordinary demands upon the famous Blymyer bell foundry at Cincinnati that it has been found necessary to build a new factory twice the size of the old one and to double its capacity for making these sweet toned monitors. The new factory is 320x118 feet, situated so conveniently to the trunk-line railways that better facilities for rapid filling of orders are gained. Blymyer bells are manufactured by the Cincinnati Bell Foundry Company, Cincinnati, Ohio, who will send to prospective purchasers an illustrated catalogue giving reasons for the great durability of their products, and naming their new, low prices.

# 5 DROPS

## The World's Greatest Robber

But All for the Good of Suffering Humanity, for It Robs Them of Diseases. RHEUMATISM, HAY FEVER, ETC.

[TRADE MARK.] By the never failing merit and efficacy of "5 DROPS," many diseases have been robbed of their terror and the grave of many of its victims. Through the prompt and decisive action of "5 DROPS," thousands have been snatched from the jaws of death and restored to health, happiness and friends. Many a person has been told by the attending physician that they were beyond the reach of medical science. Yet today, they live and are a walking advertisement for this remedy, and are likely to reach a ripe old age. This may sound a little skeptical to some, yet it is true, most positively true. We make no exaggerated statements in behalf of this remedy; we hold out no false promises to the sick and afflicted. But we say to all of them, it does not matter how many doctors you have tried, how long you have suffered, if you have any of the following diseases, you can positively be cured by the use of "5 DROPS," for it never fails: RHEUMATISM, NEURALGIA, SCIATICA, BACKACHE, ASTHMA, HAY-FEVER, CATARRH, TOOTH-ACHE, NERVOUSNESS, SLEEPLESSNESS, NERVOUS and NEURALGIC HEADACHES, HEART WEAKNESS, EARACHE, CROUPE, MALARIA, DROPSY, CREEPING NUMBNESS, BRONCHITIS, LAGRIFFE, and kindred diseases. So proof positive as to the effectiveness and highly curative properties of "5 DROPS," backed up by the many thousands of testimonials received from grateful persons from every part of the country, that we are fully warranted in saying "5 DROPS" is daily curing more people than all the remedies on the market combined, and in cases of Rheumatism, it is curing more than all the doctors combined for they cannot cure chronic Rheumatism. "5 DROPS" can and does cure it, regardless of how severe, or how long standing. "5 DROPS" is not alone the best remedy on earth, but is also the cheapest, for a dollar bottle contains 300 doses. Price per bottle, \$1.00, prepaid by mail or express, or six bottles for \$5.00. Sample bottles, 25c, but for the next thirty (30) days will send sample bottle for 10c. 5 Drops is the name and the dose. Agents wanted. SWANSON RHEUMATIC CURE COMPANY, 160-164 E. Lake Street, Chicago, Ill.

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### The Best Anchor for Baptist Schools

Quartiles	PRICE	Months	PRICE
Senior	4 cents	Baptist Superintendent	7 cents
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Quartiles	PRICE
Senior	5 cents
Advanced	3 "
per copy per quarter	

### Leaflets

PRICE	
Advanced	1 cent each
Intermediate	1 cent each
Primary	1 cent each

### Illustrated Papers

PRICE	
Young People (weekly)	13 cents
Boys and Girls (weekly)	8 "
Our Little Ones (weekly)	4 "
Young Reader (semi-monthly)	4 "
(monthly)	2 "

(The above prices are all for clubs of five or more.)

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Each order contributes to the Bible Fund and fosters the Sunday-school interests of the Convention.

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## B. Y. P. U. Department.

B. W. P. PRICE

In the Baptist Union of this week, you will find the blanks for the examination. Read them over, think them over, talk them over and then go at them, as you did your Greek, your Latin, or your Geometry, in your school examinations. Let pastors and young people's leaders call special attention to this feature of the work. Keep it before your people. Remember that we want to send up 100 papers from Mississippi this time. Work? Why, of course, it is work! But you are not afraid of work, are you? We passed the "rattle" stage long ago, in this movement—the "rattle" is all right for the baby; but boys and girls, men and women have put away such childish things.

EX-RAYS.

Old sermons.

One whose opinions are unalterably fixed.

A fellow who relies on genius and lacks belief in perspiration.

A young lady with a penchant for pronunciation and a contempt for the gospel.

A melancholy church treasurer.

A sinner who thinks his wickedness is only weakness.

A sentimentalist who mistakes doctry for piety.

A sensitive Sunday School teacher.

A pastor who is too intellectual to be interested in common people.

A church which selects a pastor by the sampling process.

A christian who does not know the difference between sanctimony and sanctity.

Faith that neither pays nor prays.

A church that does not live to missions.

A sinless-perfection-sanctificationist.

A congregation that prefers anthems to hymns.

A choir that knows too much music and too little gospel.—J. O. Rust, in Baptist Union.

The list could be extended; but there is food enough in the above for us all, for awhile.

DAILY BIBLE READINGS.

Monday, March 26—Deut. 27.

Tuesday, March 27—Deut. 28.

Wednesday, March 28—Deut.

29

Thursday, March 29—Deut. 30.

Friday, March 31—Deut. 31.

Saturday, March 31—Deut. 32.

Sunday, April 1—Always Ready. Luke 12:35-46; 21:29-36, (Prayer meeting topic).

## SOME CERTAINTIES.

1. It is certain that our Lord will come again—nothing could be more plainly taught.

2. It is certain that the time (the day and the hour) of His coming is not known—neither by men nor angels.

3. He will not come before the Gospel has been preached to all the nations of the earth as a witness.

4. His coming will be sudden and unexpected, like the thief in the night.

5. He will come for judgment; and, all those who are found in their sins will remain in their sins for all eternity—solemn and awful thought. But those who have girded themselves and watch for his coming will enjoy the felicities of the Heavenly Home forevermore—blessed thought.

6. The way to be "also ready" is to be "always ready." Are you ready? is the question for you now; am I ready? is the question now for me.

7. We get ready by coming to Christ—there is no other way; and whosoever seeks some other way will not be ready when our Lord comes again. But ready or not ready, we must all meet him, when He comes. Suppose He should come to-day, for you and for me.

## CRYSTAL SPRINGS UNION.

We had a splendid meeting of our Union yesterday afternoon, led by brother McComb. The subject, "Ye must be born again,"—John 1:15, was very profitably taught and explained by the leader. Some of the members, who seldom trust themselves to "speak out in meeting," took part. The weather being inclement, only 20 of the faithful ones were present. At the close of the meeting, all present enjoyed a hearty hand-shaking, and I am sure felt greatly benefited.

PEARL PALMER.

March 19, 1900.

The Crystal Springs B. Y. P. U. was ably led yesterday afternoon by Miss Pearl Palmer. Topic: Rejecting Christ, Mark 12:1-9. It was a good meeting. Several interesting papers were read on the subject. Thirty-one zealous young people were present.

ANNIE VINING.

March 13, 1900.

KOSCIUSKO.

Dear Bro. Price: Although we have not reported weekly, we are proud of our union. Every meeting has been a joy to the soul.

## NO "LET UP" HERE

We are very busy to be sure filling Spring orders. We are very, very busy making Spring stock. We are busy looking up the market EVERY DAY for big lots of piece goods "at a price."

WHAT CAN WE DO FOR YOU?

JOHN CLEARY,

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The boys, from the youngest to the oldest, have promptly and heartily responded when asked to lead in prayer or conduct the meeting. The girls have been equally faithful to do their part. Many of their essays would bear publication. If you don't think ours the best for its age, come and see us and be convinced.

Your brother,

J. H. COLLIER, Pres.

March 19, 1900.

MAGNOLIA.

Our B. Y. P. U. met Sunday evening with an attendance of twenty-one, (21). Meeting led by Mr. W. H. Hough, President. Subject found in the 12th chapter of Mark; the parable of the vineyard. Talks on subject by Mr. W. H. Rowan, Mr. N. T. Tull, Vice President, Mr. J. P. Tull and Mrs. J. H. Price. Trusting the Lord will bless our work and the work of all other Unions,

I am sincerely,

E. R. ROBERTS, Sec.

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A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis.

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Door-keeper Ga. State Senate,  
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